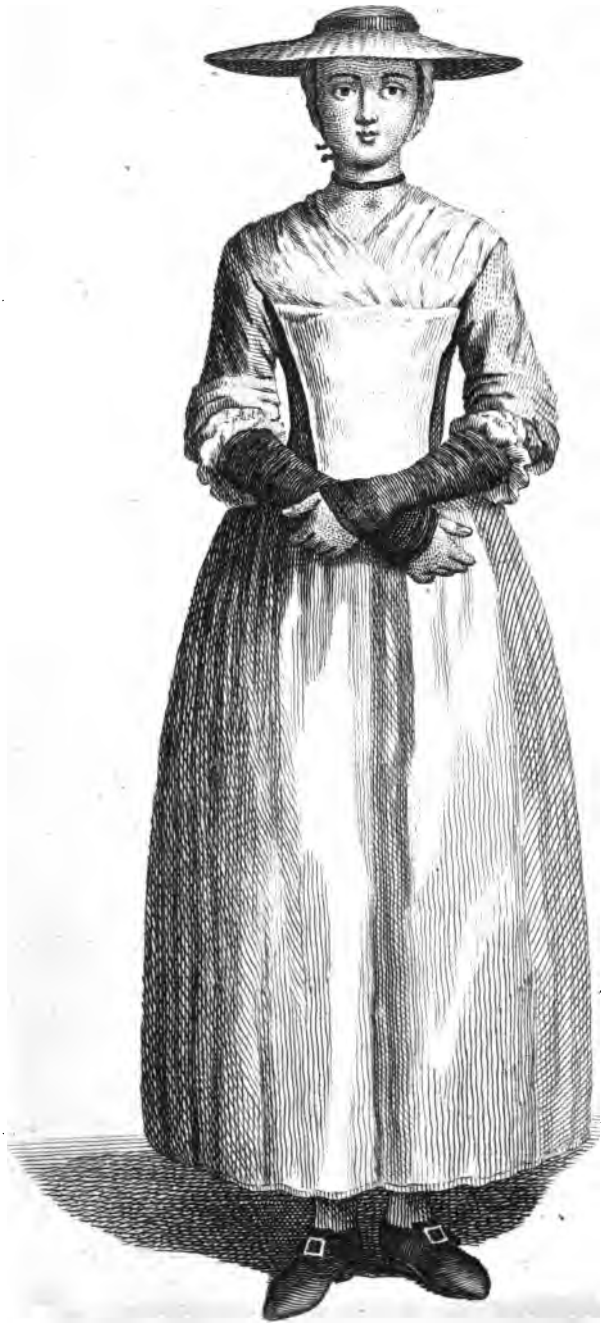
Bt. from Gregory

John Shepp
1810



AN

ACCOUNT

OF THE

RISE, PROGRESS, and PRESENT STATE

OF THE

MAGDALEN CHARITY.

TO WHICH ARE ADDED

The Rev. Dr. *DODD*'s Sermons,

Preached before

The PRESIDENT, VICE-PRESIDENTS,

and GOVERNORS, &c.

His SERMON preached before

His Royal Highness the DUKE of *YORK*, &c.

AND

The ADVICE to the *MAGDALENS*;

WITH THE

HYMNS, PRAYERS, RULES,

AND

LIST of SUBSCRIBERS;

The THIRD EDITION.

Printed by W. FADEN, for the Charity.

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MDCC LXVI.

TO THE

Right Hon. FRANCIS SEYMOUR CONWAY,
Earl of HERTFORD,
PRESIDENT;

The Rt. Hon. ROBERT Lord ROMNEY, LL.D. F.R.S.

Sir GEORGE SAVILE, Bart.

Sir ALEXANDER GRANT, Bart.

Sir SAMUEL FLUDYER, Bart. and Alderman,

VICE-PRESIDENTS

OF THE

MAGDALEN-CHARITY,

This VOLUME is Inſcribed,

As a juſt Teſtimony to their diſtinguiſhed

Public Virtues;

And as a Grateful Acknowledgement

of their Private Favours,

To their much obliged

and moſt obedient Servant,

Feb. 17, 1761.

The Author.

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AN

ACCOUNT

OF THE

RISE, PROGRESS, and PRESENT STATE

OF THE

MAGDALEN CHARITY.

THAT in the present disordered state of things, there will always be *brothels* and *prostitutes*, is a fact but too indisputable, however unpleasing. Any attempt to prevent this evil, would be no less impossible than impolitic, in the opinion of many; absurd in itself, and productive of the worst consequences. Now, though we should subscribe to this reasoning, and allow this necessity; yet surely there is no *necessity*, that the wretched instruments of passion, the unhappy women assigned to this base service, should endure all the extremities of misery, and perish in troops, unpitied, and unregarded, as if they were not fellow-creatures, and fellow-heirs of eternity. This hath long

 been

been the voice of humanity. And as the exquisite distresses of deluded young women, *have* not, *could* not escape observation; many benevolent wishes have been vented both from the lips and from the pens of different persons *, that some method might be thought of, some humane scheme devised, for the relief of these pitiable sufferers; for their rescue from calamities, of all others most severe, because, *then*, without remedy.

But, from whatever cause, the good design rested only in wishes: and no man had either magnanimity, virtue, influence or address enough to carry it into execution: till Mr. DINGLEY rose superior to mean and popular prejudices; and depending on the goodness of his cause, and the integrity of his intentions, offered to the public in the year MDCCLVIII, an excellent *plan*, peculiarly his own; to which the following *Introduction* was prefixed, which does great honour to that gentleman, and well deserves the reader's attention.

"Noble and extensive are the charities already established in this Metropolis; unfortunate Females seem the only objects who have not yet catched the attention of public benevolence: but we doubt not, it will appear on re-

* Among the rest, see the *Gentleman's Magazine* for *April* 1751; and the *Rambler*, No 107.

flection,

flection, a task of as great compassion and consequence, necessity and advantage, to provide a place of reception for them, as for any under the protection of the public.

"Humanity, with its utmost efforts, pleads their cause more powerfully than any thing which can be offered on the subject; and it is obvious to every mind, from its own experience, that there cannot be greater objects of compassion, than poor, young, thoughtless Females, plunged into ruin by those temptations, to which their very youth and personal advantages expose them, no less than those passions implanted in our nature for wise and good ends. Surrounded by snares, the most artfully and industriously laid; snares, laid by those endowed with superior faculties, and all the advantages of education and fortune; what virtue can be proof against such formidable seducers, who offer too commonly, and too profusely promise, to transport the thoughtless girls from want, confinement, and restraint of passions, to luxury, liberty, gaiety, and joy? And when once seduced, how soon their golden dreams vanish! abandoned by the seducer, deserted by their friends, contemned by the world, they are left to struggle with want, despair, and scorn; and even in their own defence to plunge deeper and deeper in sin, till disease and death conclude a miserable being.

"It is too well known, that this is the case with most of the Prostitutes in their several degrees, sooner or later, from those pampered in private stews, to the common dregs infesting our streets: and that far the greatest part of those who have taken to this dreadful life, are thus seeking disease, death, and eternal destruction, not through choice, but necessity. The seeds of virtue would exert themselves; but, alas! the possibility is removed. The same necessity obliging them to prey on the unwary, diffuses the contagion; propagating profligacy, and spreading ruin, disease, and death, almost through the whole human species.

"What act of benevolence, then, can be greater than to give these real objects of compassion, an opportunity to reclaim and recover themselves from their otherwise lost state; an opportunity to become, of pests, useful members of society, as it is not doubted many of them may and will?

"Numbers, it is hoped, amongst our countrymen, famed through every nation for their humanity, will readily and gladly bear a part in so benevolent a design, and rejoice to promote an undertaking, which will at once be a blessing to the community, and an honour to human nature."

Happy

Happy in the approbation of the public, Mr. DINGLEY, with the concurrence of ſeven worthy friends *, (whoſe names deſerve to be had in remembrance, and whoſe characters would do honour to any undertaking) began the generous ſubſcription. Theſe gentlemen made themſelves accountable for whatever money ſhould be ſubſcribed; which very ſoon amounted to three thouſand pounds and upwards:—ſufficient proof of the good diſpoſitions of mankind to ſo humane an undertaking, and a ſucceſs, we believe, unparallelled by any charitable propoſal. A commodious place in *Preſcott-Street* was immediately engaged for the charity; and, after ſeveral previous meetings of the *Subſcribers*, to conſider the plan, to chooſe proper officers, and to ſettle all requiſite preliminaries, THE HOUSE was opened on the 10th of *Auguſt* 1758, when *eight* unhappy objects were admitted ‡.

* ROBERT NETTLETON, GEORGE WOMBWELL, JOHN DORRIEN, JOHN THORNTON, } Eſqrs. | THOMAS PRESTON, CHARLES DINGLEY, JONAS HANWAY, } Eſqrs.

‡ For the Method of *Admiſſion*, ſee the *Rules* —— "Of *Admiſſion*."

From that time to the 22d of *March*, 1765, there have been received into the house,	683
Of these several were very young: shocking to think, even under fourteen years of age! and several, objects of such complicated distress, that no man could hear their piteous complaints, or behold their deplorable miseries, without the tendereſt emotions of compassion!	
The conductors of the charity have had the happiness to see of these reconciled to, and received by their friends, or placed in services in reputable families, and to trades,	308
Proved lunatics, and afflicted with incurable fits, who have been sent to *St. Luke*'s hospital, or their own parishes,	28
Died with all the marks of unfeigned contrition,	14
Dismiss'd, at their own request, and upon reasonable views of advantage, or uneasy under confinement, tho' otherwise not blameable in their conduct,	75
Never returned from hospitals, to which they were sent to be cured,	29
Dismiss'd for irregularities, amongst which want of temper has been the common evil,	114
Now in the house,	115
In the Whole	683

With

With respect to those who have *left the house with credit*, we have had the pleasure to hear the most favourable accounts in general: they turn out good servants, and have approved themselves to the families in which they are placed, and in which we have the satisfaction to find that they continue; a very small number only excepted.

For those who have been *dismist the house*, for *irregularities*, it is but justice to say, that though doubtless some of them have been turned out for *crimes*, yet the far greater part have been dismist for *faults* and *imprudencies*; little petulance of temper and refractorinesS of behaviour, which could not by any means be allowed. And who can wonder at this, in a society of above an hundred young women, who have lived so much at large; have had, many of them, so few advantages from education or example; and been so little accustomed to the decency of regular and amiable conduct? Nay, we are persuaded, that they who consider the nature of the *institution*, and that the present is an account of its first *essay*, will rather be surprised to find, that so few as 114, out of 683, have been dismist for irregular conduct.—At the first opening of the house, before experience had yet given in her aid, compassion it is to be supposed, might perhaps have too great prevalence; and

from a reluctance to reject the miserable petitioners, some not altogether proper gained admission. This was one source of more frequent dismissions at first. And as in the first institution one *Matron* only was provided, the multiplicity of whose necessary attendance upon the other business of the house, prevented her constant presence with the women; a proper check upon them was wanting, to stifle little quarrels, correct refractory tempers, and discourage petulant and opprobrious language. But since an *assisting Matron* has been chosen, whose business it is constantly to be present with, and to influence the conduct and discourse of the women; thro' her good care, and the exemplary management of the *superior Matron*, we have had much less cause of complaint: and the dismissions for irregular behaviour, have been far less frequent.

But we desire particularly to inform the reader,—what hath given us the highest satisfaction,—that even of those who have been dismist, *many* have never returned to their former detested way of life; but have sought to maintain themselves, in the most laborious services, declaring, they would rather endure any extremities, than plunge again into guilt and shame. Nay, and some have applied to the *Lord Mayor*

to

to be ſent abroad, that ſo they might avoid the fatal neceſſity of returning to vice, thro' mere want of ſuſtenance.

As no man could ever ſuppoſe, that each individual admitted within the walls of the *Magdalen-houſe*, would prove a real penitent, and reap all the beneſits there propoſed to them; ſo, certainly, it muſt be confeſt, that theſe are as happy conſequences, as the moſt ſanguine eſpouſers of this charitable deſign could expect; conſequences, which muſt delight the heart of every humane and ſincere Chriſtian; who can never fail to hear with pleaſure of the reſtoration and recovery of ſo many young and helpleſs fellow-creatures from a ſtate the moſt pitiable; from fearful deſtruction of body and ſoul, apparently inevitable, without this hoſpitable ſuccour. Were we allowed to mention the particular circumſtances of diſtreſs, and all the mournful ſtory of the woe which many of them have ſuffered, as well as the innate goodneſs of mind which hath diſcovered itſelf in many; the compaſſion of the public would be much moved towards them; and they would rejoice with us, in having ſaved from diſtreſs, far beyond deſcription, many truly deſerving, tho' moſt unfortunate young women.

For

For the *women now in the house*, we have the pleasure to assure the public, that they behave themselves, with all imaginable propriety. Nay, the *public* are themselves, in some measure, judges, by seeing their decent and commendable deportment in the *Chapel*, which has dispelled the doubts, and dissipated the scruples of many hesitating objectors to this design. Their conduct, in other respects, is conformable to that in the Chapel; as unexceptionable as could be expected; nay, and much more so than might generally be imagined, considering their former state and circumstances.——Several of them constantly attend the Sacrament; more, we hope, in due time, and after proper instructions, will follow the good example; and, if from external marks we may be allowed to infer the sincerity of the soul, we have every proof, which could be desired. They express the greatest gratitude to their benefactors, and the most affectionate sentiments towards their friends: In proof of which, we are permitted to subjoin a few *original Letters*. Nor is their regard for each other less conspicuous: solicituous as they shew themselves to serve and to recommend each other, according to their abilities, to proper places and employments. A tender zeal for the welfare of their Sister-Magdalens hath frequently shewn

shewn itself in those who have left the house *; and the delicacy of many to keep secret their connections, has been truly commendable. Sensible of the happiness of their situation, they are truly thankful for the *comforts* they enjoy, superior, as many of them frankly declare, to whatever they enjoyed in any part of their lives. And what wonder? when they are treated with the utmost humanity; are supplied with all things necessary to the well-being of soul and body; have an opportunity to attend a regular course of divine worship; and in sickness want neither the best aids of physic, nor the best consolations of a spiritual instructor: while solicitous for their future welfare, the *Conductors* of the charity, with a truly paternal regard, use all their kind endeavours to settle them in life with propriety, and to enable them to procure their own bread, with decency and reputation.

* The following short extract of a *Letter* from one of the *women* to another, for whom she had procured a place, may serve as a proof of the assertion. After directing her to her service, she proceeds, "Now, my dear *Nancy*, as providence has put it in my power to help you to this place, I hope and doubt not that you will be cautious in your behaviour, as my own character will so much depend upon it. I hope in God it will be in my power to provide for more of my dear sisters in time; till when I remain, dear *Nancy*, your sincere well-wisher," *&c. &c.*

N. B. They are both now in service, and behave very well.

They

They are divided, according to the original *plan*, into separate *classes*; over each of which a *superior* presides, who is treated by those in her class with becoming respect, and is accountable for their work and behaviour. Several, who were totally ignorant on their admission, have been taught to read by their *superiors:* proper books for instruction and amusement are supplied them; and every method is taken to shew them the excellence of the choice they have made, and to establish their minds in that *divine religion*, a serious regard to which, can alone influence effectually their moral conduct. Now, it is but reasonable to suppose, that such women will be found faithful and excellent servants, whose woeful experience hath taught them the sad consequences of a deviation from virtue; whose minds have been diligently cultivated with the best instructions; and whose industrious way of life in, and attendance upon, the business of the house, must necessarily qualify them for all menial offices. Nor have we any doubt but the virtuous and humane, nay, and such who perhaps can assist this charity no other way, will at least endeavour to assist it, by employing the women in their services; of whom at least they may be assured to have a faithful character, and whose former way of life may certainly, by proper measures, be preserved an inviolable secret.

As

As an encouragement to the women who have been dismissed reputably, and in order to provide them all decent and proper necessaries, a sum of money hath been usually given, more or less, according to their exigence, merit, or situation in life,—from two guineas and a half to five guineas,—to the amount of 944 pounds, and upwards: and provided they continue a year and a day in their places, to the satisfaction of their masters and mistresses, they are allowed one guinea. As most of the poor objects who have escaped from loose houses, have come almost naked, or with borowed cloaths to appear in, this too hath been a source of large expence. For it hath been necessary, on that account, to provide cloaths even for those, who have been ignominiously dismissed; as they could not be suffered to go out in the *Uniform* worn in the house. Besides this, the major part of the young women, in a little time after their admission, have been ill, in consequence of the great change in the manner of their life, or from the remains of former complaints, imperfect cures, and constitutions broken by their fatal irregularities. Hence hath arisen a double evil; not only the loss of their time and industry, but the expence of medicine; which hath annually amounted to upwards of 150 pounds, tho' sparingly administred, and charged very low; and tho' the Physicians and Surgeons generously *give* their attendance.

tendance. The necessary repairs, furniture, &c. of the *house* and *chapel*, have, as might be expected, amounted to no inconsiderable height: But the bounty of the benevolent hath risen above all these great and extraordinary expences; and we have no reason to doubt, nay we have the utmost encouragement to hope, that, under the divine blessing, this excellent institution will go on to prosper and *improve*.

That it is capable of *improvement*, the Gentlemen who are so kind as to undertake the arduous and painful task of admitting the wretched penitents, are but too feelingly convinced. For arduous and painful indeed it is, to receive the petitions of so many unfortunate and forlorn young creatures, sunk in the deepest woe; and to be able to admit so few! An enlargement of the design would be like opening the doors of heaven to many destitute daughters of affliction, who have no place to fly unto, no eye to pity, and no hand to relieve! And in an age, distinguished for its humanity and compassion, what may they not reasonably hope? They see already many miserable fellow-creatures, by means of this happy Asylum, rescued from sorrow, to which they had been introduced by all the iniquitous stratagems of deceit and seduction; in which they had been detained by a kind of horrid necessity; from which they had no probable, no possible retreat; and in which they must, ere now,

now, according to all human chances, have perished:—perished in the most deplorable distress! They see them restored to their God;—to their parents;—to their friends;—to their country;—to themselves;—to health;—to industry;—to happiness! And what single, charitable design, can propose and effect so many valuable ends? What charitable heart, what truly christian hand, can refuse their generous assistance, or with-hold their best endeavours, from an undertaking so laudable and beneficent? who would not wish to add to the number of souls, preserved from deepest guilt; of bodies rescued from foulest shame, and most afflicting disease? Who would not wish to wipe away the tear from the aged parent's eye, and to prevent the hoary head from going down to the grave in sorrow? Who would not wish to give life to the drooping and desponding family? to add to the number of useful and industrious members of the state! to add—to the number of the inhabitants of heaven? Happy they who can bear a part; abundantly happy they, who can bear the largest part, in so truly godlike and christian a design.——But I forbear, that I may not anticipate what I have already urged in the Discourses following.

The

The *Writer* of this begs leave to add, on his own account, that he thinks himself particularly blest by providence, in an ability to co-operate with men of such distinguished character and undoubted worth, as the *benevolent* Governors of the *Magdalen-house*, and to join his little, tho' imperfect services with theirs, for the promotion of so good a work. If they are pleased to estimate such services as *his*, at any price; how highly must the thinking part of mankind, rate *their* generous actions, who not only contribute so largely of their substance, but give their important time, thoughts and unwearied endeavours, with the most disinterested benevolence, to save, restore and bless their fellow-creatures! If there is a more peculiar reward reserv'd for mortals, it must certainly be the lot of such exalted philanthropy. *They that turn many to righteousness shall shine as the stars for ever and ever.* Their public virtues must win the regard, and obtain the best wishes of every sincere christian. But what the sentiments of an heart towards them must be, which hath felt the friendly and particular influence of their private virtues,—I will leave to the determination of the most exalted minds.

W. D.

April 1763.

LET-

LETTER I.

From M. —*to the Treasurer, upon hearing that a Relation had left her a Legacy.*

Honoured Sir,

AS you have been so kind to give yourself the trouble of enquiring about that money, and are informed, Sir, that it can be paid immediately; I take the liberty of asking your advice, in what manner to dispose of it; for as I have, through your kind care, no occasion for it, in my present happy situation; and being sensible how much I have made my dear Mother suffer upon my account, not only in regard to the grief my ill conduct has brought upon her, but also by distressing her in her circumstances; think it my duty, as a small amends, to give it to her; hoping it will make her something easier than she is at present in her way of living. I shall hope, Sir, to be honoured with your advice, as that will be esteemed the greatest pleasure to,

Honoured Sir,

Your much obliged Servant to command,

Jan. 28, 1759. *M.*

LETTER II.

Dear Betsey,

I Do myself the pleasure to enquire after your health, and I hope you keep in the same opinion of coming here, as nothing but your company can make me happier than I am. I can't express the comfort I go to bed with, and rise with in the morning: I often wish you as happy and contented as I am. If any one would give me all that this world could afford to come out to-morrow, I would not; and, I am sure, if you have any regard for your future state, you will come here, and quit the way of life you are in, as a blessing will

 certainly

certainly attend you if you do. I know you have no true content, as you may be in debt where you are; and what must you expect but misery. O dear *Betsey*, consider in time, for fear you should repent when it is too late. You know I would not tell you a story in regard to this happy place: but I would have you embrace the opportunity; for the house, I believe, will be shut up on *Thursday* next, and I would fain prevail on you to come: for had I a mother, a sister, or a brother, I would leave them all to be here. I beg you will let me have the pleasure of seeing you between this and *Monday*, as I can't say so much of my mind for your good in this letter — You never will be so happy again as long as you live; consider what a comfortable life we live here, every thing provided for us, and the best of provision: Only think what a favour it is to come here; there is many a one would be glad of such an opportunity. Did you but know the satisfaction I have, I am sure you would make no delay: But I am afraid you are persuaded not to come. Believe me, they are your foes who do it. Pray give my humble respects to Mrs. —, and tell them all I am really happy. Last night I had the joy to put on some part of my dress, which gave me great pleasure *. Pray remember me to Mrs. —— I will not trouble you with any more, but beg you will shew this to Mrs. — and Mr. — and I return them thanks for all their goodness to me. I shall expect to see you as soon as you can, which will greatly oblige,

Your sincere friend and well-wisher,

Dec. 29, 1758. *A. F.*

Have altered my name.

* This Girl's dress, when she came in, was neat and elegant.

LETTER III.

From S. — *to Lady* ———

Magdalen-House, Dec. 12, 1759.

EVERY living creature, my dear Madam, is intitled to offices of humanity; the distresses of our enemies should reconcile us to them: If they thirst, give them drink, and if they hunger, give them food: Inspired by these sentiments, be not led away by prejudices and resentments. This disposition which, by experience, I know you to be endowed with, I hope you will exercise towards her, who, tho' unworthy, wishes once more to regain, if possible, your favour, and a place in your esteem. It is with these hopes I must entreat your acceptance of the enclosed, which is an order to see one, who, after all the various miseries and hardships endured justly by my own follies and imprudent conduct, (though some you are not sensible have happened through the inadvertencies and rigours of my own family) have at last found a peaceful, happy and blessed refuge; I mean the *Magdalen-house*, having that charity afforded me by strangers, which, joined by importunities from abler tongues than mine, hath been denied by my own relations, I dare not say friends; and hath given great occasion to the uncharitable censures of the world I have long laboured under. As the chief end of this noble and excellent institution is to regain unhappy women to the favour of God, their parents, and friends; every one but me are happy in that blessing; and must I alone, by the too rigid inflexibility of my relations, be denied that, which even the most abandoned prostitute that ever entered this blessed retreat, hath now the enjoyment of? Here daily do we see peo-

ple of all ranks coming to visit and congratulate without the least upbraidings, their new-found children, relations, and friends, which clears them from all anxieties; by which, with the instruction of our worthy chaplain, and a lady who deserves rather the tender appellation of a good mother to all her little family, than that of a mere matron, they are made fit to partake of that happy and blessed Sacrament of the Lord's Supper, which blessing I shall be deprived of by the fixed resolutions I find in Mrs. ——— and Mrs. ——— never to forgive me; having done my endeavours by writing to each without success of either side, which makes me intreat the favour of your company next *Tuesday* evening, where I hope you will hear and see that which will prevail on you to believe to be true what I have here related, more than all the arguments my mean genius could make use of to explain the excellence of it. As an order will admit two, I should esteem it as an honour if you would bring Miss *P*—— if convenient; if not, whom you please; and you will much oblige, most amiable lady,

Your most respectful humble servant,

S. ——.

LETTER IV.

From *M.* —— to her Father.

Magdalen-House, Prescot-Street, Goodman's-Fields:
Dec. 27, 1759.

Most affectionate Parent,

I HAVE sinned against heaven and before you, and am no more worthy to be called your child; but with a heart full of grief I have once more attempted to address myself to you, imploring your pardon and forgiveness

forgiveneſs of all my former follies and tranſgreſſions; for although I have been abandoned and diſobedient to your commands, I am now in great hopes that you will have the pleaſure of ſaying by me, as the Prodigal's father ſaid by him, *for this my child was dead, and is alive; ſhe was loſt and is found.*

I am now almoſt ready to think with the Pſalmiſt, that it is good for me that I have been in trouble, that I may learn the ſtatutes of my Creator; for in this bleſſed Aſylum, I have the beſt opportunity I ever had of improving myſelf in the principles of religion, which is an advantage of a moſt weighty importance. We have in this manſion two ſermons preached every *Sunday*, and prayers twice a day in the week, beſides private prayers read every night by our moſt worthy matron and governeſs, whoſe good example and œconomy have been of infinite ſervice both to me and others; and I make no doubt but that her conduct will prove to be of great help towards the converſion of many of us unhappy women. Here is in this houſe upwards of 130 unfortunate young women, the greateſt part of which, ſince they have been here, have had the good ſucceſs of obtaining the pardon and reconciliation of their friends: but, for my part, I am quite forlorn and forſaken by you and all my relations; though indeed, when I look back on my paſt ill-ſpent life, I cannot help reflecting greatly on my own miſconduct, and I almoſt deſpair of ever been admitted any more into your favour. But when I conſider that you are my father, it gives me encouragement to hope, that you will exert that affection to me, which is due from a parent to a child, tho' I own I am unworthy of the leaſt of your favours, by reaſon that I have offended you in ſeveral

respects in the worst manner that a child could do; and I am sincerely sorry for the same, and I should be glad if it was in my power to call the time back, which is past; but that is an impossibility; therefore, all that remains now in my power to do, is to bewail my follies, and to be penitent and sorrowful for my sins; which I am, from my very heart; and there is nothing wanting to compleat my happiness, but your pardon and forgiveness, without which I shall be the most unhappy creature in the world: therefore I entreat you, my dear father, to take my case into consideration, as you are sensible how uncertain a thing life is: think with yourself what a melancholy thing it would be if it should please God to take either of us out of the world before we are reconciled to each other; for I am very sensible, that was I to hear of your death, it would prove of fatal consequence to me. I should not have refrained so long from writing to you, but that about three months ago Mr. ——— was here to see me, and told me that he would write to you, and that he would call of me again as soon as he had received an answer from you: but I have not seen or heard any thing of him since, which has given me an inexpressible concern and uneasiness; therefore I hope you will excuse my long silence, and not stile me ungrateful in not writing to you sooner. Pray be so good as to communicate the contents of this letter to my dear aunt —; and at the same time inform her, that these are the true sentiments of a reformed and contrite heart: and I conclude with my prayers to the Almighty to instil into your heart a sincere pardon and forgiveness for all my former misdoings and offences; which Pardon, when once obtained, will be the means of compleating my happiness in this world, and of giving me a satisfactory and quiet mind to prepare myself for the world

world to come. I ſhould be extremely glad if you would ſend ſome perſon of reputation to ſee me, and to inſpect into my character; and I hope my preſent and future behaviour will encourage you once more to contract a correſpondence with your only child. And I remain between hopes and deſpair, with my moſt ſubmiſſive duty to you and my aunt,

Your much reformed, truly penitent
And dutiful daughter.

P. S. I hope you will not make any delay in writing to me, as I ſhall not be eaſy until I have heard from you.

LETTER V.

From C.—— *to a Friend.*

Madam,

EMboldened by the kind notice you was pleas'd to take of me, when Mrs. —— favoured me laſt with a viſit, I venture to attempt a taſk I am much unworthy to perform, that of paying my reſpects to you. When I reflect how great the contraſt between the perſon wrote to, and the unworthy writer, it fills me with horror; I could wiſh to bury in everlaſting oblivion my paſt unhappy year, and dedicate my future to atone, if poſſible, for the ills my unhappy conduct has occaſioned in my family, in giving ſo much pain unto my near and dear relatives; which is the reſolution of a heart truly ſenſible (I hope I may ſay) of my paſt errors. But words are too faint to expreſs the praiſe the Gentleman deſerves who was the firſt author of this retirement, for protection of the unhappy. I have a great favour to beg of you, which is to intercede for me to calm the angry brow of that friend to whoſe care my dear child is intruſted, and beg it as the greateſt boon they can grant me, to ſuffer me to be acquainted, by your means, how the dear little innocent does; that would greatly

add to my content in this voluntary retirement; I know, dear Madam, one of your good ſenſe is not at a loſs to judge of the tender ties of nature; therefore, oh madam, think what I muſt feel in my recollected hour!—But I muſt quit this ſubject, finding myſelf unequal to the taſk, and all the unhappy mother is riſing in my heart. It is you muſt ſpeak my ſentiments, and breathe for me my ſighs, in hopes to ſoften. I hope, dear Madam, you will favour me with an anſwer; but I don't dare to diſpute your goodneſs, and beg you will accept me as one who will, with God's grace, ſtudy to be all you can wiſh me to be in my future conduct, and beg leave to ſubſcribe myſelf, Your moſt obedient and

Obliged humble Servant,

LETTER VI.

From M.— *to the Treaſurer, on her diſmiſſion, being received home by her Mother.*

Honoured Sir,

HAving frequently experienced your good nature, I flatter myſelf you'll pardon this intruſion, when I aſſure you, it is with the higheſt ſenſe of gratitude I return you my moſt ſincere thanks for the many favours I have received through your exemplary goodneſs, and the kind indulgence of all my worthy benefactors, during two years ſecluſion from the world; which has been the happy means of bringing me to a reconciliation with my ever honoured Mother, and to a juſt ſtate of mind, and a true ſenſe of my duty to my too much offended God, for which I am at a loſs for words to pay back the gratitude I owe you. All I can ſay is, may the all gracious God grant you a long continuance of happy years, and when you quit the ſtage of this mortal life, may your ſoul enter into a happy bliſsful eternity: which will always be the conſtant prayers of, honoured Sir,

Your much obliged, and ever dutiful

Aug. 14, 1760. Humble ſervant,

LETTER VII.

From the Brother of one of the Women.

To the worthy Treasurer, Governors, and Matron of the Magdalen-House in Goadman's Fields.

The humble and sincere thanks of ——— are hereby addressed.

THanks are the only return he can make you, and prayers for your present and everlasting felicity; these, so long as he lives, will be offered to, and for you. You have been, I humbly trust, the beneficent instruments of preserving a Sister of mine from eternal ruin; I dwell not upon the deplorable situation she was reduced to, with regard to this life, tho' when she solicited the favour of your protection, nothing surely could be more miserable; pardon a brother's silence on that head, whose soul once covered with shame, now rejoices, that by your goodness, Gentlemen, and the care, pains and tenderness of you, Madam, he can view a sister with such delight, as did the father his distrest returning prodigal: she is now restored (I pray heaven the conviction may be real, and its influence lasting) to a sense of her past misery, a thankfulness of heart to you and heaven, to the affection of her friends, and may, thro' divine grace, become an useful member of society, an honour to that institution, by which she has been reclaimed, and (God grant it) an inhabitant of heaven. I am, with the deepest sense of gratitude, Gentlemen and Madam,

Your most obliged and
most obedient servant.

LETTER VIII.

From ——— to her Husband.

THE task I am going to attempt is so difficult, that with trembling heart and pen I begin, well knowing how justly I have deserved your displeasure; but beg

beg you'll be kind enough to permit me to implore your forgiveneſs, and to unload a heart, torn with anxiety ever ſince—I may, with the greateſt truth, juſtly ſay, the unfortunate moment I became an alien to your affection, my child, and long lamented home: a ſevere trial, although I with ſhame and ſorrow acknowledge, but too juſt a puniſhment for my faults. But if ever gentle pity dwelt in your breaſt; if ever affectionate regard for this wretched unfortunate had place in your heart, as I once had reaſon to believe it had;—oh! that *once*, would I could but ſay *now!*—it would be like precious balm to this unhappy breaſt, ſo long inured to woe. Let my Uncle bring me the kind aſſurance of your forgiveneſs. Diſtreſſed on every ſide, both in body and mind, a wretched out-caſt and forlorn wanderer, I ſought this heavenly hoſpitable aſylum to hide myſelf and my ſorrows, where I enjoy every bleſſing I could wiſh or hope for, but peace of mind; which is for ever loſt unleſs reſtored by you. When amidſt all the kind indulgence I meet with here, when I reflect I am a childleſs mother, and a widowed wife, what tongue or pen can expreſs the agonies I feel! therefore let me beg it once more, that you'll ſend to me by my uncle, and give me leave to know how my child does; and that I may be indulged in hearing of you and him, will greatly add to my ſatisfaction. The hopes of being reſtored to you again, though it would crown my utmoſt wiſhes, I dare not think of; but leave to you the deciſion of my fate, and can only wiſh that ſome affectionate ſpark may yet re-kindle in your breaſt for her, who will ever remain the future part of my life,

Magdalen-houſe, Moſt affectionately and
Oct. 19, 1760. Faithfully yours.

LETTER IX.

From the Mother of one of the young Women, to a Governor.

SIR,

THE favour of your most kind letter, I received, which filled me with joy at the confirmation of my once unhappy daughter's being under such good hands, and with gratitude to you for the trouble you have taken in informing me to whom I am obliged for my daughter's preservation from utter ruin; and I shall take care to observe your kind instruction, and to shew my gratitude to the good lady; and be pleased to accept of my heartiest and best thanks for your special care of, and kindness to the distressed daughter of her who never can sufficiently acknowledge it, but who shall ever pray for the happiness of her benefactors. And am,

Good Sir,

April 8, 1760. *Your most obliged and obedient Servant.*

LETTER X.

Honoured Sir,

YOUR goodness demands my hearty thanks; and as I have not an opportunity of seeing you, I hope you will pardon my writing to you, to return you my thanks for advising me to this happy retreat. I can't help standing to admire how good God has been to me, to raise me such friends: I must not forget to tell you, the kindness I received from our good matron, and that she studies to make us all happy.

When I reflect what inward happiness I lost for some years, it is a great trouble to me; but now I hope, Sir, you will pardon my asking you to join thanks with me that am so soon called out of it, and I can truly say, heartily

heartily ſorry for what is paſt: and now with ſubmiſſion muſt conclude,

Your moſt obedient humble ſervant.

LETTER XI.

From H. —*to two young Girls, her former Companions.*

Dear P. *and* B.

I Was thinking it would be right to let you know of my welfare in this bleſſed place, where I hope I ſhall ſtay my life-time. When I look back, and think of the ſad way of life which you know I was in a great while, the reflection grieves me to the heart; for there is nothing but miſery attends it at the long run, and ſo you will find. Dear *P.* and *B.* think of what I ſay, for now I have nothing to think of but happineſs, and to repent of my former ſins, which I am now aſhamed of, and ſo you will both, with the grace of God. I may bleſs the hour that I came to this houſe, for now I am reconciled to all my friends, and I hope I ſhall with God.

Only think what a bleſſing it is to go to bed with God in your heart, inſtead of tearing about all night with the devil's inſtructions in that way of life; for you are always troubled in your minds, unleſs you are in liquor. It is a great favour to get admitted into our houſe, but if you have a mind to come, I hope you will both get in. Don't think our houſe a place of confinement, for our benefactors won't keep any body againſt their will, nor detain them a minute.

From your ſincere friend and well-wiſher.

A

SERMON,

Preached before the

PRESIDENT, VICE-PRESIDENTS, TREASURER, and GOVERNORS

OF THE

MAGDALEN-HOUSE.

By *WILLIAM DODD*, M. A.

Publiſhed at the Requeſt of the Preſident, &c.

HE THAT IS WITHOUT SIN AMONG YOU, LET HIM FIRST CAST A STONE AT HER.

JOHN viii. 7.

The SIXTH EDITION.

To the Right Honourable

The Earl of HERTFORD, PRESIDENT.

The Right Hon. Lord *Romney*,
Sir *George Savile*, Bart.
Sir *Alexander Grant*, Bart.
Sir *Samuel Fludyer*, Bart. and Alderman,
} Vice-Presidents,

Robert Dingley, Esq; Treasurer.

John Barker,
Edmund Boehm,
James Crockatt,
Charles Dingley,
Edward Dixon,
John Dorrien,
John Dupré,
Isaac Eeles,
Jonas Hanway,
Fraser Honywood,
Thomas Light,
Robert Nettleton,
Thomas Preston,
William Reynolds,
Hugh Ross,
Thomas Spencer,
John Tozer,
John Thornton,
Saunders Welch,
Geo. Wombwell,
John Weyland,
} Esqrs.

The Annual COMMITTEE,

And all the other Worthy Governors and Subscribers to this Excellent and Useful Institution;

THIS

DISCOURSE,

Preached at their Request,
And published by their Order,
Is, with all due Respect and Esteem,
Dedicated and Inscribed,

BY

The AUTHOR.

Plaistow,
April 28, 1759.

PREFACE.

IN an age, when Vice is, in ſome reſpects, become faſhionable, and that of lewdneſs eſpecially treated with ſmiles, not degraded with due indignation; it cannot ſeem ſtrange, that an attempt like the preſent, ſhould meet with ſome ridicule, and be liable to ſome objections, as well from the gay, as the grave; from the thinking as the thoughtleſs. And as there is a variety of motives, which may induce men to give to charitable inſtitutions, ſo are there motives no leſs various, which may withhold them from giving; and of conſequence, lead them to decry a deſign, ſolely becauſe they mean not to ſupport it.

But as we hold not, with a noble Lord *, *ridicule* to be any *teſt* of the truth; and conceive that light mirth is as indecent as weak, where the life and ſalvation of fellow-creatures are concerned; we ſhall not be diſcouraged from any good purpoſe by its random ſhafts, or diverted from any benevolent deſign, by its loud and unmeaning madneſs.

The ſucceſs and encouragement, which the preſent inſtitution hath met with, in the ſhort

* Lord *Shaftesbury*.

time

time since its commencement, from the Great and the Good, abundantly speak its utility; and we are pleased to observe, that very few, if any charitable proposals, have made a more rapid progress in the same compass of time *.

As the purpose of the worthy Patrons and Managers of this Charity is only to do good, and to render an important service to *Religion* and their *Country*; they will never be inattentive to any observations of the wise and well-meaning; never be backward to consider any objections, which speculation may propose; or to admit any useful hints, which seriousness and sobriety may urge, for the advancement of the good work, and furtherance of its utility.

We remember, that when the *Plan* for this institution was laid before the world, some, either ignorant, as it should seem, of human nature, or averse to the benevolent design, urged that "it was chimerical and absurd; that no objects would ever present themselves; or, if they did, that the reformation of such was impossible."

The doors of the *house* were no sooner opened, than this objection was powerfully removed indeed, by the *number* of pitiable sufferers who flew joyfully to the first harbour, where they could be admitted, and where, in

* For this we refer to the general printed account of the charity.

full

full proof that the reformation of ſuch is nothing *ideal*, their behaviour, in the general, hath been excellent and exemplary; and all the ſigns and fruits of reformation, which could be fancied or formed, have and continue to ſhew themſelves.

Surely they who have talked of this deſign, as "of a ſcheme to waſh *Ethiopians* white," muſt have been very inattentive obſervers of human nature; muſt have conſidered but very ſuperficially the end and deſign of the religion of *Chriſt*.

For all the world knows the miſery and diſtreſs of theſe objects: and every man who reflects on the true condition of humanity, muſt know, that the life of a common proſtitute, is as contrary to the nature and condition of the female ſex, as darkneſs to light: and however ſome may be compelled to the ſlavery of it, yet we can never imagine every line of right and virtue obliterated in the minds of all of them. And indeed, as the *voluntary* entrance of thoſe who are now in the *houſe* is a ſufficient proof of their wearineſs and deteſtation of this way of life, and a ſtrong recommendation in their favour: ſo from many letters *, and many affecting incidents, which have already happened in the houſe, it appears, beyond all contra-

* Concerning theſe, a more ſatisfactory account may be had from Mr. *Dingley*, who is in poſſeſſion of the manuſcript letters referred to.

diction, that the nobleness of virtue, and the delicacy of sentiment, have been rather covered over with defilement, than wholly blotted out; which, upon the first remove of the filth, have shewn themselves in particulars, which would do honour to the most amiable characters.

When the success of the institution rendered these objections no longer possible; then, as nothing is so inconsistent as the spirit of opposition and malevolence, it was said on one hand, "1. That the design of the promoters of this charity was wholly to prevent the Vice of Fornication"—and on the other, "2. That their purpose was favourable to the vice; and if not meant to encourage and recommend lasciviousness, yet evidently productive of these consequences."

For the *first*; surely the objectors must have had a low opinion of the proposers of this institution, and supposed them men of very mean understandings, to fancy they could think of stemming the torrent of such an overflowing vice, by providing a receptacle for a small number of the thousand victims, which are annually offered up in this metropolis to lust and destruction! In truth, they are not so sanguine as to conceive, or so ignorant of human nature as to imagine, that a retreat for the few who may be willing to retrieve and repent, will diminish the dominion of this all-ruling passion.

The

The corruptions of human nature must first be totally eradicated; and the favourers of this vice need be under no apprehensions, nor join the infamous *bawds* and *panders* in the cry, as if their craft was in danger *. But if they will not unite in the good design, nor, in just retribution, assist in providing an Asylum for such as may be called upon, by their bodies or minds, to forsake the paths of death; let them be intreated to curb their own evil propensities; let them be intreated

* While such execrable methods are pursued, to entrap innocent and unwary girls, as are publicly avowed; and while infamous bawds are suffered so to *ruin* and *enslave*, no prevention can even be thought of. These arts are in general well known, except to such as it most concerns not to be ignorant of them. But one of this infernal crew, with an impudence which is scarce to be parallel'd, hath lately hired the venal quill of some hackney writer to proclaim publicly to mankind his scandalous and horrid proceedings, and hath laid open some of those artifices, which may perhaps tend to another purpose, than the spirit of that pamphlet proves it written with. It will not be long doubted, that I refer to "The remonstrances of the *Pimp-general*"---Honourable Title!---And, possibly, it is the same infamous, and malevolent pen, which lately in language the most virulent and shocking, hath poured forth its detestable venom against *this*, and all other *Publick Charities!* Poor man! what a horrid mind must he possess! and what a punishment must he share hereafter, unless he repent! For, not to speak of the universal detestation in which such a being must be held; can we conceive any crime more complicated than his, who endeavours to prevent the workings of benevolence, the noblest and first of virtues; and who takes as much savage delight in doing evil, in calumniating and abusing; as the virtuous take in doing good to and blessing their fellow-creatures! Wretched writer! what a black and pitiable mind is thine!

not to add to the number of these miserable objects, already too too great: let them be intreated to consider the innumerable fatal consequences to public, private, and domestic happiness, which arise from unbridled lust, and a promiscuous commerce; and, at least, for their own sakes, learn the practice of that virtue, which never leaves her votaries to disease and distraction, to anguish of conscience, and future condemnation.

For the *second*; the characters of the worthy Gentlemen, who are concerned in this design, are too public, and too well known for the amiable practice especially of all domestic virtues, to dread any prejudice from the loudest voice of such slander. But, acquitting them of the *purpose*, let any man only consider the *progress* which this vice hath made in our nation; its general and fatal prevalence; and the many thousand women yearly perishing, in all the extremities of disease and distress, by means of it: let them only consider how our capital streets, for many years past, have been thronged, and every corner of our *metropolis* infested by these miserable wretches, to the shame of good order, decency, and religion: and then let them never fancy, that such a design can encourage; then let them be glad, that here—but here only—an opportunity presents itself to save some of these poor sufferers from almost instant perdition.

In

In truth, this objection might as well be urged against every other charitable institution; nay indeed, I have heard it urged against some, which seem least liable to its force. And you might, with as much reason suppose, that a mason would be careless how he mounted the ladder, and indifferent whether he fell down or not, and broke a leg, because there is an *hospital* ready to receive him; as that a woman should *commence* * prostitute, because there is a house of *penitence* and *industry* to receive her in woe and distress.

Different, far different, are the motives which are urged, and the prospects which are presented, when the seducer spreads his toils against artless unsuspecting innocence. Golden dreams, and gay delights, lull her fancy and her conscience; and she thinks of nothing else, till she awakens from her sleep, and finds herself undone!

But, supposing the present design well planned, the purpose good, and the effects more admirable than could have been expected, even by the most sanguine favourer of this charity; Some will yet object again (and we would wish

* The reader will observe that I say *commence*: That some of the miserable wretches who are obliged to that hardest of all service, the walking nightly in the streets, may sometimes in their *dissembled* jollity, boast of the *Magdalen* house, no man can wonder; and the less so, as they are so frequently reminded of it, by passengers of every sort. But the discerning and judicious will perceive, that this can be no objection to the *house* itself.

every objection removed) "that they are doubtful what may become of these women, and whether they may not return to the same course of life, when removed from the house."

We must be allowed here to rejoin, that insisting too much on this point, in the present infant state of this design, is rather unkind; and especially, if it be so insisted on, as to be made an objection against it. Let those, who raise it, rather employ their time and their thoughts, as they would wish to unite in the good of their fellow-creatures, how best to remove it, and propose whatever may seem reasonable to themselves on this head; and I believe I may take upon me to say, that all such proposals will be received with due deference and esteem.

But surely they must not have reflected seriously on the influence of religious principles, who lay too much stress on this objection. All parents and friends suppose the advantages of education great, and the bias of religious principles such, that it is sufficient to preserve the mind from deviating into the paths of error and folly. If not, why are we so solicitous for giving our children good education, and an early tincture of virtue? And why should we not presume the same in regard to these women, many of whom have entered the house, utterly ignorant of and uninstructed in the religion of their country; strangers too much to their God and their

Saviour,

Saviour, the glad tidings of whose mercy is like refreshing balm to their souls? Now, as the Christian Religion, in such circumstances, is a perfectly new thing, great and admirable are the effects which may reasonably be expected from it: and as the most diligent care is taken to instruct them in the sound principles of the faith, no friend to that faith must doubt the good effects of such instruction.

Besides, after the time of their probation, which will be more or less, as proper behaviour may dictate, and opportunity offer; it is not to be doubted, but many friends will be reconciled to and receive them; (some have already been reconciled:)—that upon the exactest knowledge of their characters, (which may be had here without the least deception) many worthy persons will employ them as servants, which will be but an act of ordinary justice: Some may become useful and faithful wives; and as being habituated to industry, and taught many useful branches of employment in the house, they will moreover be enabled to procure their own bread; and that more especially, as it will be the care of the Directors of this Charity, so to fix those in future life who shall gain their esteem by proper conduct, and so to occupy the little sums they may gain * during their stay in the house,

* Every woman is entitled to a part of what she gains by her labour in the house. See the rules of *Employment*, Numb. 1. &c.

as

as to enable them the better to procure an honourable subsistence. For it is well known, that many of these unhappy women, who have once lost their character, have no possible opportunity to get their own bread, however able and desirous they may be, thro' the natural reluctancy there is in the generality of people to employ them; nay, indeed, we might say, thro' the almost unavoidable impossibility of employing them. So that when they leave the house, stored with good principles, and with an habit of industry, and are put into a way to procure a livelihood, there can be no doubt but they will do so. And should some miscarry out of the number, yet if some, if half only, are restored and saved; certainly it will well repay all the trouble. And I cannot but remark, in justice to the women now in the house, that they are truly sensible of the necessity of industry. The account of what they have already gained, which hath been published *, is a sufficient proof, that they have not been, that they are not, idle. And this account may serve also to corroborate another remark, which was made when the Plan was first laid before the world; that greater good may be done, at a less expence, in this undertak-

* It appears from this account, that from the commencement of the charity, *August* 10, 1758, to *April* 12, 1759, the work done by the Women, as spinning, making caps, shirts, winding silk, embroidering of gloves, *&c.*——amounts to 268 *l.* 19 *s.* 11 *d.*

ing,

ing, than in almost any other charitable scheme; since it is to be supposed, that when the whole is duly regulated, the women will nearly maintain themselves.

This may serve as an answer to the objection under view: but I must add besides, that a due attention will be had to the demands of our colonies abroad; where such as are willing, upon the best advantages and proposals, will be transferred, at the discretion and direction of the Governors. *

The great decrease of our people is a subject of common observation, and doubtless one source of it is that abominable lust, and prevalent promiscuous commerce of the sexes, which, to the prejudice of honourable matrimony, so notoriously abounds. As very many of the objects in the *Magdalen House* are extremely young, the preserving them from that immediate destruction into which they must otherwise have fallen, it is hoped, is an object not unworthy men who love their country, and wish to promote its happiness. And as many of them have been deluded, in the most *scandalous* manner, some, I may say, without a figure, almost in their *hanging sleeves*, and have been kept purposely in black and total ignorance of the crime, to which they were unwittingly introduced; surely, it is but a debt we owe to such, to give them the means of instruction, and *one* chance at least for

* This is now more immediately under consideration.

eternal

eternal life, which they could otherwise never have found.

If, as some have fondly advanced, an attempt of this kind be *methodistical*; let those persons be told, it would well become us all to be *such* Methodists. Indeed this little wild bolt of weakness scarce deserves to be mentioned; except to remark the absurdity of some sort of people who think it sufficient to decry a good man, or a good work, if they brand it with the name of *Methodist*. This surely is most injudicious; since it is giving the highest honour to the people whom they mean to condemn, by supposing that real virtue, and substantial piety, is only to be met with amongst them. However, be it known, that nothing of *Methodism* or *Enthusiasm* hath, or ever will have place, we trust, in this Design. The Gentlemen concerned in it, have knowledge too real, and piety too solid, to countenance or encourage any thing weak, wild, and blasphemous: and tho' they are not ashamed to think the doctrines of the Christian Religion essentially necessary to be taught in all their plainness to the *Penitents*, with whom deepness of learning, or vast reach of thought, is by no means necessary; yet they will always take care so to provide, that imputations of this sort may be only the blasts of calumny, or the inane effusions of ignorance and inattention.

Noble minds are always the most free from envy: this is a baneful plant, which grows most luxuri-

luxuriantly in the worſt ſoils. But it is well that the preſent undertaking can never be affected by the malevolence of the lower ſort, who may regret ſuch a proviſion for their miſerable, and by them judged, utterly unworthy, fellow-creatures, but will never be able to prevent it. Sometimes too, there is a ſtern ſeverity even in virtue, which knows not to forgive failings, whereto itſelf is a ſtranger: and full often we find, that men can be extremely rigid to faults of which they themſelves are guiltleſs; while they harbour ſins equally odious and deſtructive in their boſoms, and can very readily pardon and paſs over them, quick-ſighted to the mote in their brother's, very dim to the beam in their own eye. To the latter of theſe, we would wiſh to recommend our Saviour's conduct in the caſe of the woman caught in adultery, and adviſe ſuch *as are without ſin* themſelves *to caſt the firſt ſtone*. To the former, with all the winning mildneſs of the father to the *eldeſt ſon* in the parable, we would reply, *It is meet that we ſhould make merry and be glad: for this thy brother*, thy fellow creature, and fellow Chriſtian, *was dead, and is alive again; was loſt, and is found!*

Thus much ſeemed requiſite to urge, over and above what follows in the *Sermon*, and which it was not ſo convenient to add there. And I have only to requeſt my reader's favourable regard, which I ſhall not doubt to obtain, when the novelty

velty and niceness of my subject is considered. I must not, however, with-hold my acknowledgments from the noble and worthy Supporters of this Charity, for the kind opinion they were pleased to express of this my endeavour to forward their useful design. And could I presume, that the discourse might meet with a reception near as favourable from the *Press*, as from the *Pulpit*, I should be happy. "But the ear is a favourable judge: a reader, we know, is severe and inexorable *."

Satisfied however, in the sincerity of my intention; assur'd, that to give the least offence is at the utmost distance from my design; and desirous to be as instrumental as my station will admit, in the great work of benevolence and love; I commit it to the world, and to the patronage especially of the *Friends* and *Governors* of this Charity; at whose request, it was *preached*: an office, which, they can bear me witness, I strove much and long to commend to one of superior station and ability, and at whose command and desire, I now *publish* it: heartily praying, that the Divine Grace may accompany it, and this good work, and crown all the generous instruments of it, with length of days, riches, and honour here below, and with immortality and glory, in the world to come.

* A remark from *Lawson's useful* lectures concerning *Oratory*, page 100.

St. Matt. ix. 12, 13.

AND WHEN JESUS HEARD THAT, HE SAID, THEY THAT ARE WHOLE NEED NOT A PHYSYCIAN; BUT THEY THAT ARE SICK. ——— BUT GO YE AND LEARN WHAT THAT MEANETH, I WILL HAVE MERCY, AND NOT SACRIFICE: FOR I AM NOT COME TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE.

NOTHING can be conceived more amiable than the character, nothing more benevolent than the design, of the great Redeemer of the world. The religion he hath instituted, is the most agreeable and correspondent to the necessities of mankind: the example he hath set, the most conducive to that perfecting our nature, which is the end of our Being, and the foundation of our felicity.

That Virtue is preferable to Vice: that, if there be a God, he must delight in Virtue: that, what he delights in, may reasonably expect to be happy; was the general persuasion of the best and wisest Heathens. But these opinions left them only in sad disquietude and uneasy suspense:

pense; since the prevalent corruption of human Nature, permitted very little satisfaction to arise from the contemplation of Virtues, defiled with innumerable blemishes, for which they were utterly ignorant whether pardon might be obtained at all; or if obtained, in what manner the Deity could be atoned and made placable. This held them, as it were, all their life time subject to bondage; and made death, as one of the ablest of them calls it, "of all dreadful things the most horribly dreadful."

These clouds are removed, and this darkness dispelled, by that life and immortality which is brought to light by the Gospel. And, to the unspeakable comfort of our souls, we perceive the Son of God himself moved by the most affecting benevolence, to espouse our cause, to purchase our salvation, to proclaim our pardon; and making a revelation of the sovereign Will, compleatly adapted to our wants, perfectly dispersing our doubts and our fears, and inspiring us at once with the most pleasing confidence, and the warmest love.

The words of the text serve well to shew us the admirable Disposition of our Saviour, and the important End of his appearance amongst us. And as that Disposition was the most amiably benevolent and compassionate, and that End the salvation of repenting sinners; there surely can be nothing more proper to engage our attention

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at present, when we are assembled to promote and encourage an undertaking of which BENEVOLENCE and COMPASSION are the noble *Foundations*: of which the SALVATION of LOST and RUINED SOULS is the glorious *End*.

I shall take occasion, therefore, from the words of the text.

I. Briefly to set forth the *End* and *Excellence* of the Christian Religion; And,

II. To shew the exact and pleasing conformity of our present *institution* to it: the Utility whereof, and the many motives which should urge us to a generous assistance of it, will conclude the present address. Wherein I shall need all that candor and favourable attention, which a subject so new and so delicate may justly claim. And permit me to hope, that as I tread first, by your appointment, in this trackless path, you will make the more indulgent allowances.

Ist. Then let us take a general view of the *end* and *excellence* of the Christian Religion.

And certainly that *end* is the most noble that can be fancied, the most commendable that can be conceived. It is nothing less than the recovery of mankind from ruin and wretchedness: than the restoration of a fallen world to favour and felicity, with the author of their existence, and the fountain of all good.

The Scriptures set this end before us in terms the most expressive, and the most pleasing. We are told in them, that *God so loved the world, that he gave his only begotten Son, that, whosoever believeth in him, should not perish, but have everlasting life.* We are told that this divine and only begotten Son *came into the world to save sinners.* Nay, and he himself, throughout the course of his ministry, utter'd only pathetic invitations to the *weary* and *heavy-laden* to *come* to him, and find mercy and *life*; to take his *easy yoke*, and receive *rest* and tranquility. And in the words of the text, you perceive what kind encouragement fell from his blessed lips, fully expressing his benevolent design, and engaging the humble penitent to access and confidence. *They that are whole*, (said he to the malevolent Pharisees, who objected to him, because they saw him eat with Publicans and Sinners,) *they that are whole need not a physician; but they that are sick.* "Murmur not therefore, ye Scribes and Pharisees, that I eat and converse with Publicans and Sinners: my business is with such: and the end of my coming into the world was the salvation of these. I converse not with them to lull them in fatal security amidst their vices, or to contract any taint from the contagion of their impurities; but as the *physician* visits the chamber of the sick, and is occupied amidst the couches of the languishing and distrest; so do I, as the great physician

ſician of the ſoul, ſeek out the ſick and diſeas'd in mind; and offer health and ſalvation to the children of men, ſuffering under a malady, the moſt mortal and inveterate, the malady of *ſin*.— And what phyſician, in caſes of diſtreſs and danger, ſtands upon the niceties of forms, or the exactneſs of punctilio? Why then do ye marvel and murmur that I, in the like extremities, act in the like manner? *Go ye, and learn what that meaneth*, which God delivered by his prophet of old, * *I will have mercy, and not ſacrifice*; I will have mercy, RATHER THAN ſacrifice: where the one or the other muſt be omitted, let MERCY, by all means; let the work of compaſſion, beneficence and love, be preferred to SACRIFICE, to inſtituted forms, and merely external ordinances; which, tho' neceſſary in themſelves, and highly uſeful, as ordained of God, and as means to an important end, muſt yet never deſtroy that end, but give place and preference to it: for of all things *mercy*, acts of humanity and benevolence, are moſt pleaſing to the God of love; and of all acts, as being the moſt humane and beneficent, the ſalvation of loſt ſinners from deſtruction and death. And this is the great work for which I came into the world, this is the great end I have in view to accompliſh. *I*

* *Hoſea* vi. 6.

am not come to call the righteous, but sinners to repentance †."

There is one remark, which, from a review of this apology of our Saviour to the Pharisees, naturally ariseth in the human mind; and the more naturally, as daily experience gives us unpleasing proof of it; which is, the much greater readiness and willingness, (if I may so say) in the sovereign Lord of the world to pardon offences, and to blot out the remembrance of them from his book, than is but too commonly found amongst fellow-creatures. Great offences, and deep blots in life are frequently treasured up in the tables of human memory; and, however repentance and a thorough change of conduct may witness a renewed life and a pardoned state, we find men but too apt to recollect the old grievance, and too backward to forget and to cancel what God hath forgotten, and long since freely forgiven.

The sense of our own frailty, the knowledge of the Almighty's ready pardon, and the consideration of the great end which brought the Saviour into the world, should teach us another conduct; and inspire us with mutual forbearance, and that feeling compassion, which above all things dignifies and distinguishes *human nature.*

† See Dr. *Whitby*, and the other commentators for a full explication of this passage.

And

And surely a brighter example we cannot have before our eyes, than in that *incarnate* God, who hath set us the pattern, and whom it is our duty, as it will be our happiness, to imitate.

Mov'd with tender pity towards the children of men, he disrobed himself of his glory, and assum'd human nature in its lowest form: *Glory to God in the highest, peace on earth, and good-will towards men,* was the gladsome song which the heavenly chorus echoed at his birth: *Good will* towards men influenced his whole life, and shone beautifully displayed in his every action. When the children of affliction surrounded him, and he beheld the tears of distress; his generous heart was moved at the call of compassion: he saw; he pitied; he relieved. None ever requested his aid, and found a repulse: none ever implored his mercy, and were rejected in their suit. He refused no company; he declined no fatigue; he shrunk from no danger, whenever he might administer relief to the souls or the bodies of men. Unwearied in love, he went about diffusing peace and blessing: and as he came into the world to save sinners; so he left no means untried, no motives unurged, to call them to repentance and pardon: and, at the end, after having done all to gain and restore a lost world, he crowned his mighty benevolence, by an act superior to all praise. He died for sinners!

Of the *excellence* of a religion like this, whose *end* is so eminently noble, whose *author* is so

great, and so good, the only begotten and eternal Son of God, the perfect pattern of every laudable and heavenly affection;—of the *excellence* of such a religion, why need we speak? we must all feel it: and to be happy, we must experience it. But who can help remarking, from the slightest view of it, the great importance of human souls, and the high value which the God who made us, is pleased to set upon his rational creatures? Rather than they shall perish, his own Son shall become one of them, suffer for, ransom, and redeem them. A thousand and a thousand pathetic calls and invitations shall be given them: nay, and the ever blessed Spirit itself shall be commissioned to awaken and inhabit, to comfort and to guide them. Even the holy angels are introduced as interested in their welfare; and heaven itself, with its supreme inhabitant, represented, as partaking in the joy of souls restored: *There is joy in heaven, and before the angels of God, over one sinner that repenteth*; one sheep, that is found, one son that is restored to life. And can we conceive a higher notion of the value which the Father puts on the least of his reasonable creatures? His highest angels have charge of them; his only begotten son lives and dies to save them; and himself condescends to share in the joy, with which the heavenly beings are filled on their recovery! Need I then say, how amiable and

honour-

honourable, nay, how necessary it is, that we should labour to increase this celestial joy, by an attention to our own, by a benevolent concern for the *salvation* of others?

I would just make one remark more on the *excellence* of the Christian religion; which is, that tho' it affords abundant consolation to the *returning* sinner; yet it gives not the least countenance conceivable to sin itself. Our Saviour came, he tells us, as a physician to *heal* the sick; as a shepherd to seek and to *save* that which was lost; as an almighty redeemer to call sinners to *repentance*. *Repentance* can alone admit to, or render us capable of his favour: while we continue in the practice of Vice, we have no room to hope for, we have no ground to expect, his pardon and grace. Of which would we partake, undissembled contrition must lead us to his throne, and a perfect reformation, in a renewed life, witness the sincerity of our minds and the reality of our profession. And they, be assured, who lead you to hope for *pardon* without *penitence*, and to depend on an enthusiastic *faith* without *fruits*, or a *righteousness without works*, (a doctrine we have heard but too lately enforced*) lead you to depend on that which hath no

* In a weak and obnoxious Sermon preached by the Rev. Mr. *Elliot*, then Chaplain of St. *George*'s Hospital, intitled *Encouragement for sinners; or, Righteousness attainable without Works.*

no existence, and to deceive yourselves with a delusion, which is of all others most dangerous.

So that you may observe with great pleasure, that the Religion of Christ proposeth, with the most winning benevolence, consolation to sinners the most afflicted, and to souls the most depressed; while it encourageth not the least appearance of iniquity; but recommends the most solid and rational piety in a system of laws, the most pure and the most perfect that the earth ever saw; upon motives, the most

Works. When St. *Paul* in his epistle to the *Romans*, chap. iv. ver. 6, speaks of *Righteousness without Works*, it is evident to any man, who understands the language in which he writes, or who attends to the context, that he means only *justification* or *pardon* of *past* sins, upon *Faith* and *Repentance*. For in the 7th verse he says, (quoting the *Psalmist*) *Blessed are they whose iniquities are forgiven, and whose sins are covered.* Δικαιοσυνη should properly have been rendered *justification*, in agreement with δικαιωθη, &c. which our translators have rendered *justified, justifieth*, &c. in ver. 2, 5, &c. And it is much to be wished, that this accuracy had been preserved throughout our Translation; that the same word in the *original* always had been rendered by the *same* word in the *English*. By this means many objections and controversies agitated with no small fury, had been prevented. *Righteousness without works*, is a contradiction in terms, in our language; for *Righteousness* is only a complex word for all moral virtues, or good works. To say that it means the *Righteousness* of Christ in this place betrays great inattention; since the apostle is evidently speaking only of *justification* or *pardon* of past offences, through *faith*; and *Faith*, says he, *was reckoned to Abraham for righteousness*, ver. 9. ελογισθη τω Αβρααμ η πιστις εις Δικαιοσυνην, that is, he was looked upon by God as a *justified person*, as in a state of pardon, on account of that *Faith*, which the Apostle describes in the following verses: See also ver. 5 and 22.

affecting

affecting and persuasive; and under sanctions, the most holy, awful, and formidable.

This may suffice to shew the *end*, and the *excellence* of the Christian institution: which might indeed be consider'd in various other inimitable parts, did not the time, and the design we are met to encourage, render it the less seasonable. I cannot however fail to observe, that so striking is the beauty of the Religion we profess, that it hath extorted, as it were, unwilling praises from the pen of a late noble writer *, who applied all his wit and his parts to oppose and degrade it. For *HE* acknowledgeth that it is *a most amiable and useful institution; whose natural tendency is directed to promote the peace and happiness of mankind*; that it *contains all the duties* of *natural Religion, and teacheth them in the most plain and simple manner*; *that it is one continued lesson of the strictest Morality, of Justice, of Benevolence, and of universal charity*: That, *as its moral precepts are excellent; so its positive institutions are not only innocent but profitable, and extremely proper to keep up the spirit of Religion*; that *it is a most simple and intelligible rule of belief, worship, and practice*, &c.

* Lord *Bolingbroke*, from different parts of the fourth volume of whose works the passages following are extracted.

Now

Now if even an *enemy* could bear such a testimony to it, how much doth it behove us to bear a more useful testimony to it, by the integrity of our lives, and the exemplarinesS of our practice?

II. And you, worthy hearers, are ready to bear that testimony, I am persuaded, by your appearance in this place for the promotion of a charitable design, surely, of all others most conformable to the nature and end of the Christian Religion.

That *end*, you have heard from the mouth of the benevolent author of this religion himself, is "the salvation of sinners:" that salvation, you perceive is to be effected, "by bringing sinners to repentance:" and your great lord and master hath shewn you a pattern, and left you to imitate an example of the most tender compassion and unwearied benevolence in this important work. Your present laudable Design is a noble copy after his example: Tender compassion, and the most disinterested benevolence have mov'd you to provide the means of repentance, and so the means of salvation for many miserable souls, who, without this provision, must perish in inevitable destruction. Thus are you happy in treading in the steps, and being fellow-workers together with the God of your salvation.

'Tis

'Tis true, that to common and superficial observers of things, nothing seems a more detestable object, more worthy our hatred and scorn, than a common and pestilent Prostitute. And indeed were those in that miserable condition, either plac'd in it by their own choice, or detained in it, by their own free-will: had a vicious inclination at first introduced, or did the same vicious inclination continue them in it, amidst repeated opportunities to retrieve and return: we would then grant, they were utterly unworthy the least compassion, and more beneath humanity, than the beast that perisheth. But when we are fully convinc'd, that different, far different is the truth of the case; then compassion pleads their cause, and humanity urgeth us to their succour and redress.

For though the great author of our being hath, for wise and good ends, implanted the same passions in either sex, and therefore transgression is as possible, and of consequence as excuseable on the weaker side, as it is on the stronger; yet fact abundantly demonstrates to us, that men for the most part, are the Seducers; and the generality of those, who now claim our aid, have been introduced to their misery, by the complicated arts of seduction, and by every unjustifiable method, which cruel and brutish lust suggests to the crafty seducer.

And

And it is well known, how much harder that case in this particular, is with the female sex, than with our own.—One false step for ever ruins their fair fame; blasts the fragrance of virgin innocence, and consigns them to contempt and disgrace! while the author of their distress may triumph in his villainy! and—shame to human nature—not be branded with one mark of reproach for the ruin of a fellow-creature!

And when once, by whatever unhappy means undone, the wretched outcast hath no resource, no redress: but must fall from shame to shame; from sorrow to sorrow: fall lower and lower in the pit of foul misery, and drudge in the labour of odious prostitution, to preserve a burthensome Being from famine and from death.

Thus soul and body are lost at once; and an useful member is cut off from the community in early youth, having done no good, nay, having diffused much evil amongst her fellow-creatures. In *early youth* indeed; very many of the unhappy objects now in the *house*, being under fourteen years of age, and a great part debauch'd and introduc'd into this wretched way of life, before that age *, and of course, before

* In a paper of our worthy Treasurer's now before me, and written some time since, I read, "Out of an *hundred girls*, now in the *Magdalen* House, above a seventh part have not yet seen their fifteenth year; several are under fourteen; and one third of the whole have been betray'd before that age."

nature

nature and inclination could have any part in their crime: and it is greatly more than probable, that of these objects, *sixty* in an *hundred*, or more, would have been dead in less than two years; that many of them who are *now* healthy and happy in the house, would have been *now* suffering in the miseries of future condemnation!

To prevent this, as far as you may, and to provide some relief for sufferers so truly pitiable, is the benevolent and humane motive, which hath engaged you my worthy Friends and Brethren, the GOVERNORS and PROMOTERS of this design, to unite your generous efforts, and to join hand and heart in the good cause.

And what cause can more deserve encouragement what charitable institution be calculated to do greater good? for this extends itself to the *souls* as well as the *bodies* of our fellow-creatures: and as much more noble and excellent as an immortal soul is, than a perishing body; so much more noble every institution which extends to the welfare of the former, than those which extend only to the welfare of the latter. The great success this charity hath hitherto met with, abundantly confirms this opinion.

Permit me sincerely to congratulate you on the success, which hath thus far crown'd your commendable undertaking. If they, who turn one soul to light and to righteousness, cause joy in heaven, and shall *shine as the stars for ever and ever*;

ever; what may they reasonably expect, who, mov'd by the justest motives, actuated by a sincere love to Christ, and a true compassion to their fellow-creatures, are happily instrumental in the salvation of many souls, are happily instrumental in saving numbers from that death eternal, which without their kindly assistance, they could never, humanly speaking, have avoided?

And such, we have the utmost reason to hope, will be, | already is, the consequence of your charitable provision for these unhappy daughters of woe and distress. I doubt not, it delights *your* hearts—for it must delight every heart—to behold and observe the striking contrast, when you visit the dwelling and the House of God, where these rejoicing Penitents share the blessings of your mercy. To behold the decent and orderly behaviour of so many fellow-creatures, late abandoned to every calamity, who of their own *free will* have sought this retreat, and thus shew their disapprobation of Vice, by the only method in their power;—to see them cloath'd in health and neatness, who but now were languishing under disease, and covered with foulness and filth; to hear the tongues sweetly tuning forth the praises of the Redeemer, which late were hoarse with oaths, and empoison'd with lasciviousness; to hear from their mouths earnest prayers and joyful thanksgivings; to see from their eyes the flowing tears of penitence and remorse;

remorse; and to behold in their hands the instruments of chearful industry and labour; instruments of industry in hands, which were wantoning in pernicious indolence, and impelled perhaps to the extremities of theft. To see these things, must convince you of the great utility of your design, and chear you with this comfortable reflection, "that already you reap some fruits of your beneficence." May those fruits be increased ten-fold here and hereafter!

Nothing great and good can be carried on without some opposition: nothing great and good was ever attempted in any age, but malevolence would find something to object, and Envy, with her jaundic'd eyes, would spy out something to caluminate and censure. But this, so far from cooling our ardour in honourable pursuits, should enkindle and enflame it. And I am persuaded, that you, *Gentlemen*, have too much fortitude and true elevation of heart to be moved from any good purpose, by the weak sounding of caluminous breath.

In truth human works are so imperfect, and the very best institutions so liable to some defects and abuses, that nothing can be attempted or proposed, wherein some evil may not probably mix itself with much good: and whoever should refuse to enter upon any excellent work, till every possible objection was removed, would hang in the hesitancy of doubt all the days of

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his life, and waste useful time and talents in fruitless enquiries and empty speculations. We must advance to action with all reasonable precaution; proceed with all imaginable activity and care; and obviate with all wisdom and sagacity every objection, which experience may find prejudicial to the progress of the purposed institution.

The objections * indeed raised against this undertaking have been, and are so slight and insignificant, that they deserve not to be mentioned. Its utility and present great advancement, above all other arguments, answer every cavil. And whoever are yet but ill convinced of its advantage, will be far more strikingly, far more feelingly convinc'd of it by a sight of the comely order, and decent appearance found in the public worship, at the *Chapel* of the House (where many have *lost* their objections, and *felt* its utility) far more than from any thing I can urge on its behalf. Yet, surely, if any thing be useful; if any thing be excellent; if any thing be praiseworthy; if any thing becomes us as men; if any thing becomes us as members of civil society; if any thing becomes us as Christians; it is, to save, from utter and inevitable misery, the souls of poor, abandoned, wretched

* These, however trifling, it hath been thought proper not to pass over entirely; and therefore they are obviated in the *Preface*, to which the reader is referred.

fellow-

fellow-Christians, who have no other resource, no other means of relief: It is to preserve from present and afflictive death, the bodies of many young and perishing fellow-creatures; it is to take from our streets, the shame of our community, the instruments of foulest pollution, and most poisonous contagion: it is to restore to the state many useless members; and to introduce to health and to industry, to happiness and to heaven, many, who could otherwise, neither ever have been employed, nor ever restored.

Let me not doubt then, that all of You who hear me this day, will readily and chearfully join in the beneficent work, and contribute as much as you can towards the perfection and support of so useful a design. At least, if you mean not to promote, do not injure it, and endeavour to prevent its salutary effects by futile objections and useless insinuations: For as, beyond all controversy, the intention of the worthy persons who have engaged in it, is excellent, and deserving the highest applause, as their characters are the most respectable, and, permit me to say, not only an ornament to this noble undertaking, but to this *Metropolis* also, which is itself an ornament, in its public charities especially, to human nature, and to Christianity; As these things are so, every good and generous heart should tenderly consider their motives, and wish well to their design; and with a candour, which

is always pleasing, and will ever be acceptable, should labour to promote, far as they may, and think of means to further, not of objections to discourage, so benevolent an undertaking.

Were you to behold a poor harmless animal, fallen into distress, and suffering in misery, and were able to reach out your Hand, and to help it; there is, I am sure, so much compassion in the human mind, that few could suffer themselves to pass by it unregarding. How much rather then should we reach out our hands to the relief of many of our fellow-creatures, many of the softer and more defenceless sex, fallen into the pit of extreme distress, without any hand to relieve, and with but few hearts to compassionate: and if unrelieved, speedily to perish in the utmost misery, and to breathe out from polluted Bodies more polluted souls, into a world of utter and everlasting woe! who then would not exert all their efforts to save such bodies, to snatch such souls from horror unspeakable!

This, we are convinced, will be the amiable conduct and proceeding of those of the SAME SEX, for whom we now plead; and who, we are satisfied, can never be inattentive to the welfare, never unaffected by the calamities, of their fellow-creatures. You who have happily persevered in the pleasing paths of virtue, can best tell the comforts arising from so de-

delightful a conduct, and may easily guess the miseries of a different state. You, who have known the fatal pleadings of passion, can more easily pity them, whom those pleadings have seduced and destroyed. And you, who are possessed of all the sweetnesses and delicacies of the tender mind, and a happier state, can more easily guess the extreme misery which must arise to a female heart, from the foulness and horror of promiscuous prostitution; and will, on these accounts, be the more ready to reach out your pitying hand, and save from distress beyond the reach of description, many of your own sex, for whom, till this happy opportunity, no redress was provided.

And while many of you feel the soft yearnings of the mother for the child that was suckled at her breast; while many of you glow with the tender warmth of a sister's love, and the generous affection of a beloved friend and companion; think, oh think of those unhappy mothers, who late were weeping over the daughters dear to them as a right eye, and nearer than the strings that hold the heart; of those sisters, those friends, who were lamenting over their friends and their sisters, lost, as it seemed, beyond all possibility of hope; oh, think of the joy, which many of them now feel, many have lately felt, many, we trust, will hereafter feel, on the recovery of the child, of the friend, that was

dead; that was *lost*; And as you wish to diffuse such blessedness, for your beloved offspring's sake, join in the good work, and do all you can, to wipe the tears from these aged and afflicted eyes; and approve yourselves at once, compassionate to your fellow-creatures, and grateful to your Saviour and your God.

Your concurrence, MY BRETHREN, in this beneficent design, may reasonably be expected to the utmost. For *generosity* alone would not suffer us to be wanting in any endeavours for the advantage of that sex, to which life owes so much of its sweetness, and felicity: to which we are indebted for the greatest and choicest of earthly comforts from the cradle to the grave: from whose tender and virtuous endearments, this world, otherwise lonely and afflicting, gathers, what of sweetness and serenity is found in it.

Motives of *honour* too should certainly much influence many, and those more especially who have been instrumental in the undoing, or means of leading any into the path of destructive pleasures. If such reflect at all, the bitter upbraidings of conscience will soon convince them that they cannot exert themselves too much, or too much endeavour to repair the ruin they have wrought. For only, in the silent hour, when passion is hushed, and reason will hear, suppose the wretched unfortunate introduced to misery,

misery, to disease, to death, and now about to perish in extreme distress; suppose you heard her thus expostulating; "See to what thy unbridled passion, and seducing lust, hath brought me! Late gay in beauty, and elegant in charms, thy heart was captivated, and every art was used to win, and to destroy me. Thou didst prevail; and I was undone! and soon, unkind and cruel! thy passion sated, I was abandoned, and left to all the extremity of woe! Now see the sad end of thy triumph! Oh look upon me, and see what cause thou hast to exult! Behold these wretched tatters, which scarcely cover my diseased limbs: where are the remains of their former gracefulness? See, my tongue cleaves to the roof of my mouth with hunger and with anguish. But, worst of all, my soul is tormented with every sorrow: dire consciousness of my past misdoings, torments and wracks my heart. Oh see me, hopeless and abandoned; look and repent, and amend thy ways! See body and soul in early youth consign'd, the one to a severe temporal; the other, — mercy, mercy sweet father! ——— the other to an eternal death."

Oh then, as you are men, and if ever you have been so unfortunate as to be the fatal causes of such sorrow, now by sincere repentance, labour to obtain the great Redeemer's

pardon; and by a ready assistance of this Charity, calculated for the relief of such deserted sufferers, endeavour to make the best amends you are able for your fault *.

To conclude; As you are *Christians*, unite in the good design: for it is intended to promote that work, for which your compassionate Saviour died, the Salvation of Sinners: and you cannot be Christians, if you follow not your master's example.

As you are *Parents*, whenever you view the children of your bosom, the daughters like lovely flowers blooming around you; consider how often that very beauty hath proved a fatal snare to its possessor: Oh consider how much seducers throng around, whose rank passions have no law, and whose barbarous lusts have no mercy: And while you are thereby moved to the more diligent implantation of every virtue in the minds of your own children; let generous sympathy touch your hearts; and join to wipe the tear from the aged father's eye; to prevent the hoary head from going down to the grave in sorrow, by liberally aiding this charity; which so many fathers may have cause to bless, and which, I am pleased to be able to observe to

* My meaning in this Passage, tho' sufficiently plain to the candid reader, will be justified *even* to those of a different Character, if they will take the trouble to refer to *Luke* xix. 8.

you,

you, hath already been the happy means to dry ſome aged eyes, and to revive ſome languiſhing parents' lives.

As you are *members* of the *civil community*, and as you wiſh to wipe off any diſgrace from the ſtate and policy, unite in this laudable undertaking; which we hope may tend, thro' the zeal of good men, and the vigilance of magiſtrates, in due ſeaſon, to waſh away that nuiſance of our times, the pollution of our ſtreets: in which ſurely, and in every undertaking that may *tend* to remove it, we ſhould join hand and heart, if we wiſh to preſerve in innocence and virtue, our children, our ſervants, our dependants of whatſoever ſort; if we wiſh to prevent unſpeakable diſtreſs, and the moſt cruel injury, which too often the virtuous and guiltleſs have found, from the dire contagion of this promiſcuous defilement.

And ſince, bleſſed be God, amidſt the many evils too juſtly complained of, and the many depravities too notoriouſly reigning, benevolence and charity ſeem yet not to be wanting amongſt us; let us endeavour to promote theſe excellent virtues, as much as we may, upon the foundation of Chriſt's bleſſed goſpel, and in imitation of his compaſſionate and heavenly temper. And while, with ſincere hearts, each in our generation ſtudies to advance the good of mankind; let us always keep in view that great, that important

hour, when every thing here below ſhall diſſolve and vaniſh from our ſight; and we ourſelves ſhall ſtand at that aweful judgment-ſeat, where every external accomodation will be removed; where no regard will be had to place, or to rank; but they only ſhine with moſt diſtinguiſhed favour and happineſs, who have moſt diſtinguiſhed themſelves in this ſhort ſtate of trial, by works of benevolence, humanity, and compaſſion, ſpringing from an unfeigned affiance on the all-complete and meritorious ſacrifice of an incarnate GOD.

To whoſe praiſe may we all live here below; for whoſe ſake may we be zealous in this and in every other good work; and for whoſe merits may we all finally hear the applauding ſentence,

IN AS MUCH AS YE DID IT UNTO THE LEAST OF THESE MY BRETHREN, YE DID IT UNTO ME.

COME, YE BLESSED OF MY FATHER! RECEIVE THE KINGDOM PREPARED FOR YOU FROM THE BEGINNING OF THE WORLD.

A

SERMON,

Preached at the

MAGDALEN-HOUSE,

BEFORE

His Royal Highness Prince EDWARD.

By *WILLIAM DODD*, M. A.

Published at the Command of His ROYAL HIGHNESS.

The FIFTH EDITION.

TO

HIS ROYAL HIGHNESS

Prince EDWARD AUGUSTUS,

DUKE of YORK, &c.

May it please your Royal Highness

GRACIOUSLY to accept the following discourse; which owes its publication solely to your Highness's command. To disobey this would ill become me; otherwise, my former endeavours on this subject, might well have pleaded my exemption from another attempt: in which, similarity of sentiment, in various particulars, must be supposed to prevail; and will need much candid acceptation as well from your Royal Highness, as from the public.

We congratulate ourselves on the favourable opinion your Royal Highness was pleased to express of our charity: where so many young, helpless, and truly pitiable

able objects must surely move compassion in every humane breast. We are sensible of the honour done us by your Royal Highness's presence; and especially by that condescending, yet princely, behaviour, which cannot fail to engage all hearts. Nor could We expect less from the SON of a PRINCESS, whose amiable conduct hath justly rendered her the universal object of British esteem; From the BROTHER of a PRINCE, whose shining example and distinguished humanity give him a place in every Englishman's affection: and of whom we might say the highest things, without the least suspicion of flattery, as we hope the greatest things, without the least apprehension of disappointment.

We flatter ourselves, that your Highness's kind representation of the happy state of so many of our gracious Sovereign's people, restored from the most consummate distress, from idleness, vice, and early ruin, to industry, virtue, and life, will diffuse a pleasure through your

Royal

Royal Family, but especially through our beloved Monarch's breast; anxious as He is, we know, for the preservation of his people; and will gain his approbation to so benevolent a design. A design, allow me, SIR, with pleasure to remark, conducted by Gentlemen, perfectly convinced of the happiness of the present glorious establishment; and honoured, peculiarly, by the Presidency of one, whose valuable and excellent qualities, so well known to your Royal Highness, it would be impertinent in me to mention. As on every other account we think ourselves happy in Lord HERTFORD's attachment; so particularly, for that he was pleased to introduce your Royal Highness amongst us.

EDWARD is a renown'd and a favourite name in British story; no less fam'd for martial than for munificent virtue: that your Royal Highness may, under the constant guidance of Heaven, nobly unite, in yourself, both these characters, and advance into action, amidst the concurrence of every favourable circumstance; and that under the continued protection of your illustrious

lustrious House, our land may long enjoy its present great felicities, is the sincere wish and most ardent prayer of,

SIR,

Your Royal Highness's

most devoted and

obedient Servant,

Jan. 31, 1760.

WILLIAM DODD.

A SERMON, &c.

St. LUKE xix. 10.

FOR THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST.

THE reasonableness of its precepts, and the great agreement of its Doctrine to the necessities of mankind, are clear evidences of the Truth of Christianity, and satisfactory proofs that it comes from the Father of Wisdom, and the God of all Mercy. Let every religion, which pretends to divine revelation, be examined in this view; the *Heathen*, or *Mahometan*, or whatever other opposite persuasion; and they will be found wanting; offensive to the best reason, and inadequate to the most pressing exigency of human nature; That I mean, of pardon and reconciliation with an offended Deity; of forgiveness and peace to the wounded conscience;

ence; of assured grace and favour to the repenting and returning Sinner.

This was a discovery, a glorious and heavenly manifestation reserved for, and truly worthy of that Son of God, and Saviour of the world, who came to *seek and to save that which was lost*; who came to raise the Penitent from the gloom of despair to the light of enlivening hope; who came to rescue Sinners from the bondage of sin; at once, to set them free from the anguish of a wounded conscience, and to direct their feet under the guidance of gratitude and grace, into the happy paths of Obedience and Virtue.

We will briefly consider the Christian Religion, in reference to its great design; and then shew, how much comfort may be deriv'd from hence, to *YOU* especially, who have sought the shelter of this hospitable dwelling; which, like Heaven, opens its friendly doors for the reception of afflicted and returning *Penitence*: and which, of consequence, well deserves that regard and protection, which it finds, and, we trust, will continue to find, from the most virtuous and the most noble: from souls most enlarged by religion, from hearts most tenderly influenc'd by humanity.

I. With an eye then to this good undertaking, let us consider the great and leading principle in the

the revelation of Christ: which is amply discovered to us by our Saviour, in the words of the Text, who certainly best knew himself the intent of his coming into the world; and He came, he assures us, *to seek and to save that which was lost*; to recover and restore lost sinners: and to admit them to grace and pardon, on their true repentance and return to God. His revelation therefore is founded upon, and necessarily supposes, the depravity of nature, and the irregularity of practice; as it is immediately calculated to remedy the former, and to provide a sufficient atonement for the latter. Look upon it, in any other view, and it becomes a thorough contradiction.

For, were human nature perfect; and were it possible to pay an unerring obedience to the law of consummate righteousness: did virtue continually attend our steps; uprightness and integrity ever wait upon our doings: did no vices defile, no guilt alarm, no transgressions bear testimony against us; there would be no room for penitence or pardon: we could never want the grace of forgiveness, as unconscious of offence; and might, with some shew of justice, demand the Deity's attention, and lay claim to the rewards of his kingdom. The religion of Christ upon this view, would be vain and inefficacious: and the names of *Saviour*, *Redeemer*, and *Restorer*,

would be ſounds without meaning, and words without ſenſe.

But in truth, This hath never been the caſe with mankind: Ever ſince the fall of our firſt parents, time and corruption, depravity, and offence have gone on hand in hand: and the hiſtory of every period fully ſatisfies us, that human nature hath been in every period, the ſame; ever alike prone to ſin, ever alike tainted with guilt: *every imagination of the thoughts of man's heart* (in the language of the ſacred volumes, *of man's Heart*, when not reſtrained by the grace of God) *hath been only evil continually.* And tho' the preference hath in every reſpect been given to virtue; tho' Philoſophers have taught; tho' education from infancy hath exerted its power; nay, tho' the Moſt High hath revealed his holy will, under the moſt tremendous ſanctions; yet the malady hath ſtill remained unremoved: and to this day we too feelingly lament the prevalence of paſſions, and the degeneracy of our nature.

The wiſdom of philoſophy, tho' conſcious of the evil, could neither aſſert the true cauſe, nor aſſign the adequate remedy. Virtue, they allow'd, they conſtantly maintain'd, was infinitely preferable to vice, was the only road to true happineſs here; was that alone which could recommend to God; if indeed there was a God, who regarded human affairs. But ſilent

was

was their voice, and unavailing their knowledge, when the heart oppressed with guilt sought to them for relief: when erring virtue, burden'd in conscience, and desirous of comfort, applied for ease to the one, and solid grounds for the other. They could neither assure such of pardon for past offences; nor by any means enable them to walk blameless for the future. Fluctuating in doubt themselves, they left others equally fluctuating; and the best hopes, they could dare to entertain, arose from some uncertain and dark expectations of a mercy, whereto they were strangers: even doubting whether such mercy existed at all; or if it existed, on what foundation they could presume to expect it.

To remove this uneasy solicitude; to relieve these urging necessities; and to make the fullest and plainest discovery of divine mercy, reconciliation, and peace; the Son of God assumed human nature, and entered upon his blessed ministry; the grand intent of which, was early discovered to *Joseph*, by the angel, who informed him, *Thou shalt call his name JESUS: for he shall save his people from their sins.* Accordingly, that Prince of Peace no sooner made his public appearance, than *Pardon* and *Life* were offer'd from his gracious lips to *Penitence* and *Faith*. The burden'd soul, the heart oppress'd, the stricken conscience sought him, and he remov'd the burden, gave them comfort, gave them

reſt. *Come unto me, all ye that travel, and are heavy-laden*, was his royal and acceptable proclamation. That he came to ſeek and to ſave thoſe who were loſt; loſt to their God, loſt to themſelves, loſt to future bleſſedneſs; that he *came not to call the righteous, but ſinners to repentance*; that he came to ſearch for and reſtore the wandering ſheep to the fold; to embrace with fatherly compaſſion, the returning prodigal; that his grand buſineſs was the ranſom of Mankind, the reſcue of Sinners, the redemption of Tranſgreſſors, he continually witneſſed by every word and by every action. But above all, he gave teſtimony to the great, the conſolatory truth, when, good and tender ſhepherd, he laid down his life for his ſheep; when, as the prophet *Iſaiah* finely expreſſes it, he was *wounded for our tranſgreſſions; when the chaſtiſement of our peace was upon him; when he was oppreſſed, and was afflicted; when he poured out his ſoul unto death; and the Lord laid on him the iniquity of us all* *.

Under this gracious diſpenſation, we have no longer any cauſe of doubt, diſtreſs, or deſpair: no longer, as in the heathen world, need we wander in the wretched wild of perplexing uncertainty; oppreſſed with the conſciouſneſs of guilt, which we fear can obtain no pardon, or unacquainted wherewith to come before the Lord, or what ſacrifice to offer as an atonement

* See the whole 53d Chapter.

for

for the sin of our souls. Happy for us, tho' our guilt be complicated, and our offences numerous; we may be assur'd of forgiveness, thro' His sufficient merits, who liv'd, who died, who rose again to save us. *Whosoever cometh to him*, he hath himself declared, *he will in no wise cast out*: he never rejects the petition of the contrite and the humble: with Him, real penitence and prayer never yet sued in vain: *None ever trusted in him, and was confounded: nor did he ever despise any that called upon him**.

And to perfect his heavenly purpose, not only pardon is freely bestowed upon the penitent, but grace is given to assist, and the spirit of his love never withheld from those, who wish, by future obedience, to win his regard, and to witness their sincere sense of their former misery, and present happiness. For we must never fail to remark, at all times, in testimony of the complete wisdom and excellence of the Christian dispensation, that tho' it holds out to the penitent believer the most substantial consolation, in full and free forgiveness; yet *that* forgiveness is ever suspended on the condition of future gratitude and obedience: a deficiency in which, will infallibly cancel all former grants of mercy. And thus while, with the most beautiful propriety, it affords the wish'd, the only valuable,

* Eccles. ii, 10.

relief to the repenting sinner; it yet administers not the least encouragement to sin itself; thundering out its threats to the presumptuous offender; sweetly tendering its divinest comforts to the contrite and self-abased Christian. This was a point, which human wisdom, and the schools of antient science could never arrive at: they knew no means to save the guilty, yet condemn the guilt: they knew no method to preserve at once the honour of the *Mercy* and of the *Justice* of the supreme Ruler of mankind*.

* Dr. *Young*, in his Night-Thoughts, has finely enlarged on this topic:

O'er guilt, (how mountainous!) with out-stretcht arms,
Stern *Justice*, and soft smiling *love* embrace,
Supporting in full majesty thy throne,
When seem'd its majesty to need support,
Or *thee*, or *man*, inevitably lost.
What but the fathomless of thought divine
Cou'd labour such expedient from despair,
And rescue both? both rescue! both exalt!
O how are both exalted by the *deed!*
The wond'rous deed! or shall I call it more?
A wonder in omnipotence itself!
A mystery, no less to gods than men!
Not *thus* our infidels th'*Eternal* draw,
A God all o'er, consummate, absolute,
Full-orb'd, in his whole round of rays complete;
They set at odds heaven's jarring attributes,
And with one excellence another wound:
Maim heaven's perfection, break its equal beams;
Bid *mercy* triumph over—God himself;
Undeify'd by their opprobrious praise:
A God ALL *mercy*, is a God unjust.

* Night 4th, page 92.

Thus

Thus we ſee the religion of Chriſt is completely calculated to anſwer the wants of imperfect mortals; to relieve the ſoul from the preſſure of conſcious offence; to wipe the tears from the eye of drooping penitence; to awaken the beſt, and higheſt hopes in the ſoul; and to lead from diſtreſs, anxiety, and deſpair, to comfort and peace, to renewed virtue, gratitude, and God.

II. Can it fail then to fill *your* ſouls, with the moſt ſenſible joy, when you reflect, that all the comforts of this bleſſed religion may be yours: that all the felicities it propoſeth are now within the reach of your future good endeavours: that led, by real penitence and faith, to your Saviour and your hope, preſent pardon undoubtedly is yours; future bliſs will be yours, as undoubtedly, if you happily preſevere in the good part you have choſen! And we will not be backward to believe, but that the ſame right inclinations which induced you to ſeek this peaceful haven, from the ſtorm and tempeſt of vice and the world, will, thro' Grace, continue to influence your conduct; * and to preſerve you ſtedfaſt in

* It is but diſcharging a debt juſtly due to the good conduct of the women in general, to inform the public, that there appears amongſt them every ſign of real penitence, which could have been expected: of many, we cou'd ſpeak with the

those resolutions, which we doubt not, you will use all proper means to strengthen; and for which all proper means are in this place provided you.

For only reflect, had not the mercy of God brought you to this mansion, had not his gracious goodness provided a reception and an asylum for you here; whither must you have fled; and what resource could you have found from your pressing distress? Lost to Virtue, of consequence, you were lost to reputation; the most humane and beneficent could only behold and commiserate; they had no power to relieve. Lost to Virtue, you were lost to your friends, even to your best and nearest friends; even to the beloved *parents*, whose delight you once were; who, with tender and sleepless anxiety, watch'd over your infant wants; who, perhaps, with daily toil, soften'd by the endearments of parental affection, labour'd to supply your grow-

the highest commendation; and when the circumstances of some are considered, who have unhappily never had the advantages of education; it will be rather marvellous, that they demean themselves so well, and improve so much, than that they should behave otherwise. The judicious and humane, reflecting upon themselves, and upon human frailty, will never too suddenly expect perfection in any: and till we are so ourselves, under superior advantages, let us not be too hasty in condemning others for the want of it, under advantages, greatly inferior. For proofs of propriety of sentiment, I refer, as upon a former occasion, to the manuscript papers in the hands of Mr. *Dingley*.

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ing neceſſities; and who hung with pleaſure, with anxious, bleeding pleaſure, over the child of their comfort: little then, oh little ſuſpected the ſad ſource of their future miſery! Loſt to Virtue, you were loſt to yourſelves: worſt loſs of all! loſt to reflection, and the knowledge of your fearful danger: loſt to your God, and treading, with careleſs terror, on the alarming precipice of utter ruin, and ſpeedy *death!* And that *death*, introduction to one eternal, irremediable, that dreadful *death* muſt inevitably have been your lot! For where could you have fled to eſcape it? Who would have pour'd the balm of Chriſtian mercy into your bleeding conſciences, and raiſed you to the hope of pardon and of life? Nay, how could thoſe conſciences, amidſt the defilements of ſin, have admitted it? Whither could you have fled from anguiſh, and from woe unutterable; cut off in the very bloſſom of your ſins? early ſacrifices, young* and unpitied offerings to the remorſeleſs grave? And had your ſorrows ended here, your fate had been leſs to be deplored: but alas! this had been but the beginning of ſorrows†.

'Tis too affecting the review: I urge no more: only let your converſation be as becometh this great redemption: only labour to ſhew yourſelves ſenſible of the exquiſite bleſſings

* For this point, I refer to the Sermon before the *Preſident, &c.* Page 14. 8vo.

† For more on this head, I refer to what I have ſaid in the "*Advice to the Magdalens,*" at the concluſion.

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vouchſafed you: of that unſpeakable goodneſs of God, which hath reached out the kind hand of preſervation, and received you from the impending deſtruction; the goodneſs of that God, *who is full of compaſſion and mercy, long-ſuffering and very pitiful; who forgiveth ſins, and ſaveth in time of affliction.* Here, ſaved from the threatening ſtorm, you may look back and contemplate your danger, the more to inſpire you with gratitude and praiſe. And while in ſincere contrition, you lament your paſt miſconduct; remember, to elevate your hopes, that free mercy and forgiveneſs await you, through His divine merits, who came *to ſeek and to ſave that which was loſt.* Happy in the Senſe of which, you will think no time too long, no endeavours too ſevere, to teſtify the grateful ſenſe you have of theſe bleſſings, to ſhew the ſincerity of your repentance and faith: All you can do will ſeem mean and poor, in compariſon of the good things you have received. But all you can do, muſt be exerted: and your beſt endeavours, however frail, will be graciouſly accepted by the Lord, whom you ſerve: the kindneſs of your noble and generous friends and benefactors will thus be ſecured; nay, and perhaps you may thus ſerve to keep alive the laſt lingerings of ſome aged parent's breath; to gain from their pale and trembling lips the bleſſing you have forfeited, but muſt rejoice to obtain: filled with

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the highest satisfaction, while you enable them to say, "Lord, it is enough: Let thy servant now depart in peace: my unhappy, but beloved child, is recovered and restored: Lord it is enough, that I have thus seen her before I die *."

III. Were it only (right noble and illustrious hearers) to relieve the distress, and remove the anguish of one such parent, I persuade myself, you would think the present design most worthy your attention: and 'tis with pleasure we can observe, that this is no imaginary supposition †. No heart can be unconscious of, or unaffected by, the tenderness of parental regard; nor can any earthly affliction be supposed, superior to that which wounds the affectionate parent's heart, thro' the offence and ruin of a beloved and unhappy child. By restoring them, and recovering such children, the most noble and commendable of human affections, the parental, is comforted and relieved: and not only the child, but the parent too, shares in the generous mercy.

But not in this view only, under whatever circumstances we consider it, every laudable mo-

* See Gen. xlv. 28.

† Several parents have already been reconciled to their children: one, in particular, at an affecting meeting, made use of nearly the same words with those above.

tive

tive, every ſentiment of religion, of virtue, of humanity, pathetically pleads for this undertaking; and we are ſatisfied will not *now* plead in vain. From the ſurvey we have taken of the grand deſign of Chriſtianity, and the benevolent purpoſe of the Son of God in coming among us, *to ſeek and to ſave that which was loſt*, we have ſeen abundantly, how conformable the preſent inſtitution is to that deſign: founded as it is upon the ſame godlike principle of ſeeking and ſaving thoſe who *were* loſt; who muſt otherwiſe (it is more than probable) have *been* loſt for ever: loſt in the very beginning of life; loſt in the bitterneſs of diſtreſs. For what greater diſtreſs can even imagination fancy, than that of a wretched female, plung'd, by one falſe ſtep, perhaps, into irretrievable ſuffering: deſpoiled by ſickneſs, by ſorrow, and by ſhame, of all that lovelineſs, which, poſſibly, had been the fatal cauſe of her undoing; and ſinking into everlaſting miſery, amidſt want, and cold, and nakedneſs; deſerted by every friend; deprived of every conſolation; and unable to ſupport at once—for, alas! who *can* ſupport?—the inſufferable load of an agonizing body, and a condemning conſcience!

If *Rome* decreed a *Civic* crown, and public honours to him, who ſaved the life of a ſingle citizen; of what honours may not they be thought worthy, who ſhall conduce not only to

ſave

ſave ſo many lives, to their country *; but alſo to reſcue ſouls, the ſouls of many fellow-creatures and fellow-Chriſtians, from death *everlaſting*? If any thing be praiſe worthy, ſuch benevolence hath the juſteſt claim to that praiſe; aſſuredly, it is moſt becoming the Chriſtian character, moſt becoming the nobleſt virtue, the beſt and moſt generous humanity: For, ſhall

* In this ſingle view, independant of their parents, families, and their own eternal ſalvation, that the preſent deſign takes out of the public ſtreets, ſo many objects, who are the peſt and the reproach of the metropolis, who exiſt by making a prey of the thoughtleſs, and unwary, the maudlin huſband, and the unguarded apprentice; and that it renders them happy, healthy, uſeful members of the ſociety. Surely in this ſingle view, it merits every commendation. "But, ſay ſome, the ſtreets are not leſs peſtered now, than before this inſtitution." This, we are informed, is not quite true: and we apprehend it cannot be true: the *diminution* of ſo many women as are now in the Magdalen Houſe, cannot fail to be perceived, in ſome quarters of the town at leaſt: and miſchief is indiſputably prevented; as they muſt have been employed in their dire trade, had they not been ſheltered there; tho' alas, poor wretches! *many* of them had certainly been no longer nuiſances in this world. But, ſuppoſing this fact true, we obſerve, that it reflects not at all upon the charity, nor the worthy ſupporters of it; who have not the immediate power to cleanſe the ſtreets. *They* ſhould look to that, whom it directly concerns; and we have good hope they will do ſo: exerting all their influence,—which ſurely every well-wiſher to Society ſhould exert,—to expel this ſcandalous defilement from the *grand* and moſt public ſtreets of our city. A defilement, we remark, with ſome concern, not found in any other civilized city upon earth. And, pleaſed as we are to conceive our own one of the moſt *civilized*, and the moſt *Chriſtian*, how can we ſuffer ſuch a reproach to diſgrace at once our *Police*, and our *Chriſtianity*?

we

we suffer such miserable unfortunates to perish unpitied, nor attend to the cries of those, who, in the most exquisite calamity, call aloud for our relief; the cries of that softer * and more helpless sex, who seem peculiarly to claim *their* protection, to whose comforts in life they so eminently administer; the affecting cries of those, who have no other means of redress, who have no other power of return; shall we suffer them to perish, cast off, abhorred, and neglected by all; and, steeled to pity by their faults, not be melted by their misery and distress?

And yet, perhaps, for their faults, (to soften the rigour of obdurate *Virtue*; tho', indeed, *true* virtue less requires to be softened: the most virtuous are always the most compassionate: yet) perhaps, to extenuate their faults, much they might have to plead; nay, much they have to plead: the complicated arts of seducers; the treachery of perfidious friends; the softnesses and infirmities of our common nature: Some the early loss of parents; others the deficiency of religious principles and serious education; and

* We hope the poet's remark will be verified in respect to these poor creatures.

——When women sue,
Men give like Gods: but when they weep and kneel,
All their petitions are as truly theirs,
As they themselves would owe them.

See the Beauties of *Shakespear*, vol. 1. p. 41.

many

many, too too many, the resistless calls of hunger and of thirst! One false step too, they might urge, plunged them in a sea of difficulty; barred up every avenue of return; * and left them a sad prey to inevitable ruin: while the source of their misery felt neither remorse for their seduction, nor found a single stain on his reputation; though, theirs unhappily blasted, every eye beheld them with scorn †. O let them then, for honour

* It is a fact, which hath undeniably been proved since the establishment of the *Magdalen House*, (tho' indeed, I believe, rarely denied) that far the greater part of these miserable women have both been introduced by *others* into a state of prostitution; and have been unavoidably detained in that course of life, shocking to themselves, some by debt, some by downright despair, some merely to supply their bodily necessities, and some by the absolute impossibility of procuring a reception from their distress, and the means of honest support.

† It is said, that a law formerly prevailed in *Tuscany*, in order to prevent robberies, that in case a man should suffer himself to be robbed by a single man, (unless, we presume, by surprize, or manifestly superior strength) the person robbed should *himself* suffer the ignominious punishment due to a *robber*. However hard and barbarous this custom may appear, there is a similar one, but in a higher degree, which now prevails in one of the most civilized nations in the known world. Where a man has the privilege of arming himself at all points; may use every stratagem and artifice, nay, and even engage others to assist him, in order to violate the most valuable property of another, however weak, and incapable of resistance (with this proviso only, that main ruffian force is not absolutely used, tho' this not unfrequently is the case) yet the *plunderer* not only escapes unimpeach'd, but

honour and for compassion's sake, let them experience your beneficent regard! let them have, at least, one chance for life and for pardon! cast them not utterly away: but save such as are willing to be saved, from misery infinitely beyond the power of my pen to paint! restore, with the tenderness and humanity which so distinguisheth *Britain*, those who are desirous, (as their admission into this house sufficiently demonstrates, which is at once a pleasing recommendation in their favour, and the best, nay the only proof they can give, of their sincere desire to recover their lost character, and of their disapprobation of the ways of vice) restore those who are desirous to be restored; restore them to their God, to their parents, to their country, to themselves: that so *the blessing of those, who are ready to perish, may come upon you*, and you may one day hear, *Come ye blessed: I was an hungry*,

but dares to make a boast of his act, and values himself upon ruining one, whose greatest fault perhaps was only too much love for him, and too little suspicion of his honour; while the poor bereft object is persecuted with the utmost contempt, and misery; left without any means of supporting a wretched existence, but by becoming a pest of Society, a burden to herself, and an ignominy to her whole family, who are necessarily involved in her ruin and disgrace. Let the reader apply: And then think in what estimation those infamous wretches should be held, who live by these arts. Nay, *can they believe*, as the poet finely remarks, *their living is a life, so stinkingly depending?*

and

and ye fed me; I was naked, and ye cloathed me: I was a ſtranger, and ye took me in.

But I forbear further to preſs the cauſe of theſe unhappy ſufferers before the preſent audience: ſatisfied of your tender regard and humane diſpoſition to relieve the afflicted, and to raiſe the drooping head of miſery and diſtreſs.

Beſides, the fruits of this good undertaking now before your eyes, will be more prevailing than any arguments that might be urged, and will prove, we doubt not, far more perſuaſive. The decent and affecting view of ſo many fellow-creatures, reſcued from the loweſt ebb of ſorrow, and from the very brink of ruin everlaſting, cannot fail to diffuſe the moſt pleaſing ſatisfaction thro' every benevolent breaſt: and a moment's reflection on the ſtriking contraſt between their preſent and their paſt ſtate, will not fail to improve that ſatisfaction. With devout and chearful melody thoſe voices now praiſe their God, which late were employed in far different exerciſes: earneſt ſupplications and praiſes, now happily flow from the lips, which were lately prophan'd in a contrary ſervice. For the garments of ſhame, they are cloathed with the robes of decency; For intemperance and defilement they put on ſobriety, meekneſs, and virtue: from the ſervants of Satan and Sin, they are made the ſervants of God and of Holineſs: and from heirs of eternal miſery, are become, thro'

hope, happy candidates for a kingdom of eternal glory.

Who, but must rejoice in the reflection; who, that bears a heart, touch'd at all with the tender feelings of humane good-will, or influenc'd at all by the nobler sentiments of divine and Christian love; who, but must wish good success to so benevolent a design, which may be the means of bringing numbers from the error of their ways, and of turning many from darkness and death, to light and to life?

Earthly glories may fade, and the honours of time, and the world *will* leave us; but a subserviency to beneficent attempts like these, will ever comfort us, will attend us beyond the grave: these are imperial works; and such as will survive the proudest pillars and most superb Mausoleums; works we are assured, which will never want your honourable countenance.

Yet, permit me, ILLUSTRIOUS PRINCE, on behalf of this infant charity, to request *your* favourable and generous attention in particular. Happy in your presence, it would rejoice in your protection: for that protection would serve to dignify the undertaking, already much honour'd, and amply encouraged: and that protection would tend to enroll it amidst the distinguished blessings of the present happy æra, which shines no less glorious in the gentler arts

of

of peace, than in the high atchievements of war; and in which it gives every Briton joy to reflect, that while the world around him is in arms, he sits secure beneath his own vine and his own fig-tree; plans, at pleasing leisure, the milder schemes of humanity and benevolence; studious to preserve life, while war is busy to destroy; and under the auspices of a beloved sovereign, gathers the choicest sweets of successful union, perfect liberty, and undisturbed repose.

May the favour of heaven, long continue these excellent blessings to us: may it crown our gracious and venerable monarch with peace, as it hath crowned him with glory; and protect his illustrious line from generation to generation. May works of beneficence and humanity abound still more and more amongst us: and may the present especially, bud, blossom, and bear fruit abundantly under the dew of princely and right noble favour. May it prove a blessing to numberless souls, in their perfect salvation, an advantage to our country in the preservation of many lives, and an honour to our holy religion in the zeal of its worthy supporters. May the souls of those who are rescued by means hereof from sorrow, shame, and death, from present and eternal misery, gratefully unite in constant prayers for every generous instrument in the good work; and may every gene-

rous instrument be amply blest by the Father of mercies with every desireable blessing; peace, and true felicity on earth; eternal peace and unfading felicity in heaven, thro' Jesus Christ our Lord. *Amen.*

A SERMON,

A

SERMON,

ON

JOB, Chap. xxix. Ver. 11—13.

Preached at the

ANNIVERSARY MEETING of the GOVERNORS

OF THE

MAGDALEN CHARITY,

On THURSDAY, MARCH 18, 1762.

In the Parish Church of

St. GEORGE'S, HANOVER-SQUARE.

By *WILLIAM DODD*, M. A.

The THIRD EDITION.

At a Special General Court of the Governors of the Magdalen Charity, *holden at* Drapers Hall, *the* 18*th Day of* March, 1762.

Resolved,

THAT the Thanks of this Court be returned to the Rev. Mr. *Dodd*, for his excellent Sermon preached this Day before the President, Vice-Presidents, Treasurer, and Governors of this Charity, at St. *George*'s Church, *Hanover Square*; and that he be desired to cause the same to be printed and published.

By Order of the Court,

C. A. WINTERBOTTOM, Sec.

TO the Right Honourable

The Earl of HERTFORD, PRESIDENT.

The Right Hon. Lord *Romney*,
Sir *George Savile*, Bart.
Sir *Alexander Grant*, Bart.
Sir *Samuel Fludyer*, Bart. Lord Mayor,
} Vice-Presidents,

Robert Dingley, Esq; Treasurer.

Isaac Akerman, Esq;
John Barker, Esq;
Jonathan Barnard, Esq;
Mr. *John Barnes*,
Edmund Boehm, Esq;
Edward Dixon, Esq;
John Dorrien, Esq;
Thomas Farrer, Esq;
Thomas Fletcher, Esq;
Edward Forster, Esq;
T. Edw. Freeman, Esq;
Steph. Peter Godin, Esq;
Jonas Hanway, Esq;
Philip Milloway, Esq;
George Perrot, Esq;
George Peters, Esq;
Thomas Preston, Esq;
John Thornton, Esq;
Rob. Cotton Trefusis, Esq;
George Wombwell, Esq;
Mr. *Charles Wray*,

The Annual COMMITTEE,

And all the other Worthy Governors and Subscribers to this Excellent and Useful Institution;

THIS

DISCOURSE,

Preached at their Request,

And now published by their Order,

Is, with all proper Esteem,

Dedicated and Inscribed

BY

West Ham,
April 22, 1762.

The AUTHOR.

SECOND SERMON

BEFORE THE

PRESIDENT, &c.

At St. George's, *Hanover Square.*

JOB xxix. 11—13.

WHEN THE EAR HEARD ME, THEN IT BLESSED ME; AND WHEN THE EYE SAW ME, IT GAVE WITNESS TO ME: BECAUSE I DELIVERED THE POOR THAT CRIED, AND THE FATHERLESS, AND HIM THAT HAD NONE TO HELP HIM. THE BLESSING OF HIM THAT WAS READY TO PERISH, CAME UPON ME: AND I CAUSED THE WIDOW'S HEART TO SING FOR JOY.

HOW amiable, how useful, how excellent is benevolence! which gives splendor to the character, and serenity to the heart; engages the universal affection, and adds to human nature its greatest merit and dignity. It is the highest perfection, not only of men, but of angels; nay, it is the darling attribute of the Deity himself: of the almighty and eternal God, who hath stiled himself LOVE, and is continually manifesting the most glorious displays thereof, through all the various systems of creation.

Since

Since we were form'd in the image of God, it is no wonder that benevolence is deeply rooted in the nature of man: since the Son of God, solely actuated by this divine principle, humbled himself to the infamy and torture of the cross, it is no wonder, that this gracious sufferer hath constituted benevolence the standard of all excellence, and the summit of all moral perfection: that benevolence, to which we are so forcibly influenced by the common wants and common weaknesses of our nature; and to which we are stimulated by such irresistible motives of interest, of duty, and of happiness.

The subject being consider'd in this view, it can be no surprise, that the *benevolent Man* immediately acquires the warm approbation of the community: for who can with-hold applause from a character which every man naturally admires, and every good man labours to obtain? Behold him, (to collect a few rays only of his brightness, not to attempt a draught of his full-orb'd lustre) behold him warmed by the precepts, and animated by the pattern of his Redeemer; like that Redeemer, glowing with the love, and anxious for the welfare of his fellow-creatures! Large is his heart, and liberal are his hands: with this he feels, he compassionates; with those he relieves, and comforts, the wants and grievances of the children of affliction. No narrow prejudices, no discriminating circum-

stances,

ſtances, damp the glow of his compaſſion, or interrupt the current of his beneficence. Even wrongs, repeated wrongs, cannot cauſe him to withdraw his good-will, or to deny his good offices to the injurious, when wretched, and in need of aſſiſtance. He conſiders not ſo much the merit, as the neceſſities of the object: human nature and diſtreſs, are always ſufficient titles to his pity and relief.

The higher his ſtation, and the more extenſive his influence, the more he ſtudies to adorn that ſtation, and to employ that influence, whether of wealth, wiſdom, or power, to the great end of bleſſing mankind; and of diffuſing around the enlivening beams of his beneficence; like the ſun, that inferior miniſter of providence, which cheers, invigorates, and ſuſtains the ſurrounding world*.

He

* See *Hume*'s Eſſays, Vol. IV. It is impoſſible to read without approbation, Mr. *Hume*'s Remarks on *Benevolence* in particular; while, at the ſame time, the good heart muſt feel a ſenſible concern, that a man of ſuch abilities, and ſuch ſentiments, ſhould ever employ his pen to ſo unworthy and pernicious a purpoſe, as the unſettling the great principles of that holy and excellent *Religion*, which this writer muſt know, bears all the marks of credibility poſſible, and which is the ever-living ſource of light, from whence he hath kindled his taper. An author ſo acute, cannot but be convinced that he is reaſoning againſt truth, when he oppoſes the great principles of Chriſtianity; cannot but perceive, that ſophiſtry guides the pen, when he pleads in the perſon of *Epicurus*, and when he attempts to decry the evidence of *Miracles*. Yet, can the man, who ſpeaks ſuch exquiſite things

on

He knows that the best prerogative of an exalted station, is to afford shelter to inferiors, who repose themselves under such cover and protection: he knows, that only by doing good, a man can truly enjoy the advantages of pre-eminence.

Let me observe too, that the benevolence which thus leads to an active concern for the universal welfare, will naturally incline the good man to do all his kind offices in the most amiable and engaging manner. He will reverence the afflicted; and with so much mildness and humanity, administer his comforts, as shall never pain or shock the generous and sensible heart which receives them. Nor will he want solicitations to deeds of goodness and charity, because such actions are the delight of his soul, and the main employment of his life; he is in continual search after them, and studying every method whereby he may render himself signally beneficial to his fellow-creatures; so that by furnishing him with oc-

on the subject of *Benevolence*, have a bad heart? I would fain believe not; and do earnestly wish, that he would not act as an enemy to society, and to the most pure and refined truth ever revealed to man: that he would engage in a better cause, and endeavour to set forth, in their fine colours, and as he is able, the high precepts of the Gospel. For, let him only recollect, what must be his fate in a *future* world, (and he believes a future world), if the Christian Religion prove true? While the Christian, even upon *his* principles, cannot be wrong, should his religion prove false.

casions of utility, you coincide with his favourite pursuits, and supply him with the most refined and exquisite satisfactions. Nay, should his beneficence be misconstrued, or ungratefully abused; should disappointment and perversion thwart and counteract his best designs; yet will he not grow weary, or be discouraged from the discharge of his duty. Candid in all his censures, and abounding still in the mildest constructions, he will persevere in the path of right; and knowing, that success doth not always attend good deserts or good endeavours, he will not be too anxious about the attainment; but, self-satisfied in the rectitude of his intentions, he will leave the event to the great disposer of all things.

Well then may we repeat, even from this imperfect sketch, "How amiable, how useful, "how excellent is Benevolence!" Would you see it in a clearer exhibition, (as light is most distinguished by shade) place by the side of our good man, the selfish, sordid, low-minded being, whose groveling soul is ever bent to earth, and his own miserable interests; who never lifts his louring eye above the sphere of his own advantage; and whose actions are continually directed by the invariable needle of private good: a wretch, who is *never* communicative, but when he expects a greater return; wishing to draw all to himself, but never willing to disperse

abroad

abroad in blessings to others; greedy as the sea, and barren as the shore!

From such a contrast the benevolent character acquires new lustre. Nor can it be an unpleasing reflection, that amidst the prevalence of selfishness, of dissipation, and of disregard to serious religion, (too justly complained of, I fear, in the present day) yet a general philanthropy happily abounds through the nation. Private charity dispenses every where her kindly succours. National charity, extended to sufferers in other climes, hath never been wanting; *Lisbon*, in its overthrow, can witness the humanity of *Britain*; and, even our enemies, to the particular honour of the present times, have bask'd in the sunshine of our bounty; We have fed the hungry and cloathed the naked, even of those who are deemed our natural and our most inveterate adversaries: And publick charity rears up her lovely head and triumphs! There, she shews you christian knowledge widely spread throughout the earth; and thousands of children instructed in the principles of evangelical truth*. There she shews you the desolate and afflicted widow, with her orphans round her, forgetting awhile the deprivation of former comforts, and their sad downfall from a state of plenty and of peace, while

* The Societies for propagating and promoting Christian Knowledge, with which the Charity Schools are connected.

the

the generous hand of pity, by administering to their support, is supplying the loss of the affectionate husband, and indulgent father. There she shews you the sick, the wounded, and the lame, smiling amidst their anguish, and blessing the benevolence which affords them such seasonable relief. There she shews you industry and honest labour sheltered under the ravage of a disease, whose contagion shuts it out from mercy; or scorning the effort of that disease, which heaven-taught art no longer suffers to walk attended with desolation and death †. There she points to the refuge of indigent pregnant women, awhile unmindful of their pangs, and gratefully acknowledging that goodness, which hath consulted their security and comfort, at the hour of sorrow and extremity. There she presents to your sight the retreats of phrensy, at lucid intervals thankful in her cells, for those kind edifices, which screen from public view, the most formidable disguises, and mortifying abasements of human nature. There she shews you the chambers of deserted infants, of little outcasts, and unfriended orphans, kindly sheltered from the rude blasts of infamy, of ignorance, of ruin; and made instrumental to the commerce, the defence, and the domestic necessities

† The useful Hospital for the Small Pox, not only relieves those who have it in a natural way, but also *inoculates*.

of

of the nation *. And there she shews you happy PENITENTS exulting in the goodness of their God; and pouring out their tears and thanks to heaven and their benefactors, for restoring them to all things dear and valuable to human creatures upon earth †.

Must not, oh must not a benevolence like this, thus important, large, and universal, "which delivers the poor, the fatherless, and "him who hath none to help him; which is "eyes to the blind, and feet to the lame; which "saves those who were ready to perish, and "causes the widow's heart to sing for joy; "Must not this make our ears, when they hear "it,

* The Foundling Hospital, the Marine Society, the Asylum, &c. &c.

† I heartily wish, that I was able to enumerate amongst these publick and amiable works, "*An* ASYLUM *for the* BLIND." There is no need to expatiate on the misfortune of loss of sight; nor to hint, how painful it is to the humane and feeling heart, to be struck with the cries of the blind, at almost every corner of the streets of our metropolis. Would it not be a work of distinguished humanity, to remove all these unhappy objects to a proper place; and to employ them in such works as they are capable of executing, (there are many such works) and to allow them a comfortable subsistence?

☞ I am pleas'd to find, that since the publication of this discourse, many worthy and benevolent persons, have thought and talked of "An Asylum for the Blind." Happy should I be, in seeing such an institution; as well as ready to the utmost of my small power, to forward and promote it, by uniting with such as are willing to carry the design into execution.

"it, to bless; and our eyes when they see it, to "give glad witness" to the authors and promoters of such works of love? Can we refuse them our testimony, our esteem, our gratitude? May we not hope that the prevalence of a virtue, so estimable in the sight of God our Saviour, will plead with his goodness in behalf of our nation, so blest, so eminently favoured by him; will stand in the gap between us and our manifold iniquities; and secure to us, through many generations, those high felicities so peculiarly our own?

"O may the goodness of God not only crown "our land with every blessing; not only pour "forth abundantly into every heart that spirit "of benevolence, which hath already been pro-"ductive of so many laudable undertakings: "but may his providential care prosper and suc-"ceed every such undertaking! May the dew "of his mercy fall richly upon every good de-"sign; and cause each one of them to flourish "abundantly, and bring forth the most desirable "fruits; to the encouragement, satisfaction, and "comfort of the benevolent, the worthy, and "truly honourable promoters of them!"

But while we are wishing prosperity and good luck in the name of the Lord, to every benevolent institution, you will allow me to request at present your more particular attention to that distinguished work of humanity, for which I

am appointed to plead, and which surely deserves a far better advocate. But I am engaged: It will therefore avail me little to urge that I am *prest involuntarily* into this service; which I should have rejoiced to have seen performed by one of abilities, of dignity, of reputation, far superior to mine: It will avail me little to urge, that I have not only said from the pulpit, but the press, repeatedly and again *, all I had to offer on the subject; and what arguments can I now use in behalf of this amiable undertaking? All I can trust to, is the benevolence of your hearts, which your presence here proves, are already interested in favour of our charity.

And surely, if ever charitable design peculiarly claimed the patronage of the *great* and the *good*; it is this for which we plead. Every christian, every humane, every tender and compassionate motive unites to recommend and enforce it.

Mean and despicable is the attempt to raise the reputation of one work upon the ruin of another; or to think of applauding this by depreciating the merit of that charity. True benevolence, however it may affect one more than another, will yet rejoice in all: and though it may not be able to lend much help to all, while

* See my First Sermon before the President, &c. 1759: That before the Duke of *York*: The Advice to the Magdalens: An Account of the Rise and Progress of the Magdalen Charity, &c. &c.

more

more immediately attached to one; yet will it cordially approve all, and, as far as it can, assist them; shining like a a good planet, with a benign influence on all within its sphere; and by the liberality of its sentiments at least, will participate of the merit of every good work.

These, I know, are the generous ideas of the encouragers of our present design; whose bounty is by no means confined to this single work of mercy; but diffused, like streams of water, thro' the dry desart of necessity and suffering; and communicated also to many other humane and praise-worthy institutions †. It will never therefore be judged that we mean to prejudice any one of them; (God forbid that such a thought should ever harbour itself in my breast!) that we mean to divert the current of benevolence from other objects of pity, from other labours of love; while for our present institution, we urge, and will endeavour to prove, that it is one of the GREATEST charities in which Men or Christians can be engaged.

Now of human works, that must be the best and the most perfect, which approaches nearest to the standard of all goodness and perfection. Must not that then be the highest

† Let me request any person to compare the list of the Governors of the Magdalen Charity, with that of the several others enumerated in a former page; and the recurrence of the same benevolent names will abundantly prove my assertion.

charity, which most resembles the charity of God; of Christ; and of good angels? Must not that be the highest charity, which provides not only for the bodily distresses of fellow-creatures, but for all their spiritual wants: which not only restores to health, to reputation, to peace in this world; but, properly improved, to everlasting health and peace in the future world? Must not that be the highest charity, which not only consults the happiness of the objects themselves, but which takes in a large and affecting circle, all the dear and tender names of parent, brother, sister, friend: and which gives balm and relief to the most acute and tormenting of all pains, the pain of the affectionate parent's wounded heart? Must not that be the highest charity, which gives hope to the hopeless; relieves, from unutterable distress, souls plunged into the very bitterness of woe; teaches the tongue to bless, which before in despair even blasphemed its God, and cursed its own existence; teaches the hands to labour, which were wantoning in the most pernicious idleness: and, at the same time, that it removes obnoxious and destructive, restores useful and industrious members to the commonweal?

Such is the charity, which we would recommend to your favourable succour: It cannot want that succour; for your hearts not only feel the noble touches of benevolence; but you are

desirous

desirous to imitate the pattern of all perfection; to be like your God, and your Saviour; and to share the business and the blessedness of angels. This you will share, by communicating to our present institution; thus restoring to God, to happiness, and to hope, lost and ruined sinners! And sinners—let me add, further to recommend our institution—who, denied the shelter of this hospitable charity, what probability, I might say, what possibility have they to avoid the miseries of utter perdition? No *benevolent* heart would surely refuse them one chance, one single chance for repentance and life! And this is all for which we plead. Nay certainly, not even the most *rigid virtue* could deny one chance, one single chance for salvation, when able to give that chance to any unhappy fellow-creatures; and when morally assured, that they must for ever be lost without it!

"But then, some may say, were it not better to unite all our efforts for the prevention of this evil, which is attended with such dreadful consequences?"—Yes doubtless, we reply, if it could be prevented; but while human passions continue what they are, it is much to be feared that no efforts *can* wholly prevent this evil. Certainly by the increased diligence of the magistrate, much of the public nuisance, so justly complained of, and so reproachful to the police, morals, and religion of our metropolis, might be re-

moved*, and it is hoped, will be removed. But while human nature remains as it is, men will seduce, and women will hearken; and there will ever be, as there have ever been, too many deluded objects, to move our commiseration, and to call for our christian concern.

"But these (it may be said again) are most worthless objects; they have brought themselves into these evils; and consequently merit no pity." Alas! how superficially do they reflect upon the charity of God and of Christ; how little upon the nature of true benevolence; who thus object. For whom doth God dispense his providential blessings? upon whom doth his sun shine, and his light arise? only on the just? For whom did God send his only begotten into the world? for whom did that only begotten bleed and die on the cross? only for the worthy and deserving? No: for a world of SINNERS; for ALL OF US, whose many offences

* Unquestionably, these miserable wretches might be prevented from plying so scandalously in the great and leading streets of the metropolis: unquestionably so many of the houses harbouring, notoriously harbouring them, might be discountenanced: unquestionably they might be prevented from sitting out to ensnare, in *some parts* of the town, even in the *broad light* of the mid-day! and all this without any *danger* of lessening the number of such women to that degree, that *worse vices* would follow! as hath been the *insinuation* and *pretence* of some, who perhaps, are glad of an excuse for their neglect of proper exertion in this matter.

have

have made us obnoxious to the condemnation of God; and who, therefore, shall we say, "merit no pity?" Far different is the method of our God's gracious dealings with us! The prodigal son in the gospel brought himself into a state of indigence and misery; yet did not his father utterly reject him. The adulterous woman; the impure Magdalen; the denying Peter, all, all of them were in this respect without excuse; their mouths were stopped before God; guilty and self-condemned, they had nothing to plead. Yet did He freely forgive them all their trespasses. "Nay, and all the souls, which are, were forfeited once; and he, even he who might best have taken the advantage, found out the remedy *."

Besides, that benevolence cannot be deemed perfect, which distinguisheth only the good and deserving: *they* not only merit our esteem, but demand our assistance; it is a kind of debt due to *them*. But we then shew true philanthropy, when not the merit alone, but the necessities and distresses of objects move us to their relief; when we are with-held from dispensing our seasonable bounty by no narrow and unworthy prejudices: it being sufficient to engage all our best services, with the good *Samaritan*, that a fellow-traveller, tho' a Jew, stands in need of the succour, which we are able to bestow †.

Thus

* See Shakespeare's *Measure for Measure*.

† Let it here be observed that there can be but two reasons for punishing, or for permitting persons to continue in a state of

Thus much may be urg'd in behalf of the objects of our present concern, upon the supposition of their utter unworthiness.

One would however imagine that no human beings could be precipitate in their censures, or hasty in their condemnation of fellow creatures, misled by a passion, which, however fatal and dangerous, when unmortified and unsubdued, is yet, for wise and good ends, interwoven in the frame of our nature; and from some aberrations in which, but few, it is to be feared, can plead absolutely guiltless. When therefore we consider the strength of passion, and the imbecillity of reason; when we consider that the most generous and humane dispositions have sometimes been led captive by this delusive passion; when we consider that such, many such, most celebrated in story, have not only felt and acknowledged the severest checks of conscience, but by God's grace, have become as eminent for their penitence as for their faults: such reflections must soften the rigour of our judgments; must lead us not to doubt of the possibility of the thorough and real reformation of those unhappy young creatures, who have fallen victims to a passion

of suffering; namely, for *example* or *reformation*: when these ends are answered, it is as barbarous as it is useless, to punish: it is absolutely inhuman not to relieve the sufferer. When, therefore, unhappy women are desirous to reform and amend; what can justify our conduct, if we refuse them the means? which

which is common to our nature; and who have much to *urge*, much to plead in their own behalf, and in requeſt of our forgiveneſs and compaſſion.

Some of them will tell you, of the baſe and treacherous arts of mercileſs ſeducers; who, by every unlawful method, by vows, by promiſes, by oaths, won their unſuſpecting, honeſt, gentle hearts; hearts yet unpractiſed and eſtranged to guile! won and abandoned them (ah cruel and perfidious! let ſuch boaſt their conqueſts!) won and abandoned them to ſore deſtruction. Some of them will tell you of the afflicting and early loſs of careful and affectionate parents, who left them, left their beloved orphans, to an injurious world; left them an eaſy, artleſs prey, or ever they could diſtinguiſh evil from good, or good from evil; a prey to the inhuman barbarity of the ſavage miniſters of luſt. Others, with ſtreaming eyes will plead, as coercive argument, for their continuance in ſuch a ſtate, that they could find no hand to relieve, no heart to pity; that there was no place for them to fly unto, that none cared for their ſouls: that their friends, nay, their deareſt parents, forſook them! that they had not, they could not find where to lay, where to conceal, their wretched heads! And ſome will urge the ſtrong and irreſiſtible calls of hunger and of thirſt; appetites which muſt be ſatisfied: But, ah truly pitiable daughters of affliction!

affliction! not solely hunger and thirst of their own, but of a miserable babe perhaps, the sad issue of their unfortunate guilt; yet not on that account the loss claiming all the tenderness of maternal love! And could the mother see the little helpless innocent perish in her arms? Could she behold its tongue cleaving to the roof of its mouth for hunger, and for thirst? Oh what could not a mother rather behold! what virtue would not sink under such a trial! *Can a woman forget her sucking child?* Pity her, oh pity her, ye happier mothers; and say, could ye not excuse a crime—say rather, will ye not bless this hospitable charity, which relieves the inexpressible distress of many such miserable women?

Indeed, I cannot but observe here, that so scanty are the means of subsistence allowed the female sex; so few the occupations which they can pursue, and those so much engrossed by our sex: so small are the profits arising from their labours, and so difficult often the power of obtaining employment, especially for those of doubtful character; and frequently so utter their unskilfulness in any branches of their common industry, from a mistaken neglect of their parents in their education; several of whom, while they absurdly expend much on boarding-schools, think it beneath them to have their daughters taught a trade. So scanty are the means of subsistence, arising from these and the like causes, that, it is

but

but too well known, many virtuous and decent young women, left desolate with poor unfriended children, have been compelled to the horrid necessity (and we want not to be told, what numbers in this great city lie in wait to improve, and turn to their own advantage that necessity) of procuring bread by prostitution! which nothing could have induced them so to procure, but the cries and tears of hungry children, craving repeated supplies of food; which thus becomes the food of bitterness to the mother, and renders life the most oppressive burden.

But I dwell not now on the peculiar hardships, difficulties and distresses of the female sex: I dwell not upon the temptations to which they are exposed; in the free and unrestrained use of which, cruel seducers even think themselves justifiable: I dwell not upon the superior *advantages*, (if advantages they may be called) which our sex hath over them; whose reputation suffers no stain even from an avowed indulgence in this vice; while one unhappy deviation blasts the fair beauty of female honour. I dwell not upon these topics, they have been already sufficiently handled.

Suffer me only to remark, that the success of this undertaking serves above all things to recommend it, and to remove every objection which either caution or malevolence might have

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to urge against it †. Of the first two hundred women who voluntarily sought this happy covert from the storm, but a very inconsiderable number at this time remains in the house; and some of them so perfectly happy and satisfied with their situation, that they pray never to depart thence, and have intreated permission from the benevolent governors of the charity to pass their lives secluded from temptation and danger, within those walls where they have found safety and peace.

Of the rest, many have been introduced into decent services, where they have conducted themselves with so much propriety, that several have claimed and received that bounty, which the rules of the charity assign as an encouragement to those who continue a year in their services, and meet the approbation of their superiors: For, particular application is given, not only to the habituating them all to industry, but likewise to the teaching the uninstructed such branches of female employ, as may qualify them for different provinces, and enable them to get their livelihood with honesty and credit, when they are replaced in the world.

That some should again return to impurity, could not but have been supposed by the most sanguine espousers of this charity. But it surely deserves attention, and is some proof of the right

† See the account at the end of the book.

prin-

principles imbibed in the houſe, that the greater part, even of thoſe who have been diſcarded with diſhonour, have ſought for and readily undertaken the hardeſt ſervices, rather than return to their former deteſted way of life: nay, and ſome, to avoid that neceſſity, have even applied to magiſtrates to ſend them abroad, and thereby capacitate them to procure an honeſt and induſtrious ſubſiſtence.

While it ought to be mentioned, as a mark of the good government and regulation of the houſe,—and I think we may add, of the good intentions and right principles wherewith theſe women enter it—that ſince the inſtitution of it, no acts of flagrant indecency, or groſs miſbehaviour have ever appeared; though no puniſhments or corrections are ever uſed; for nothing but the law of reaſon, of religion, and of lenity, is permitted to rule in a place, deſigned for a comfortable and deſirable retreat to the ſincerely penitent.

Beſides thoſe who have been placed out in the world, ſeveral have been reſtored to their rejoicing parents. And could you have been ſpectators of the many affecting ſcenes, which have paſſed on theſe occaſions, your ſympathetic hearts would have melted, and you would have bleſſed a charity productive of ſuch celeſtial comforts. Could *your* hearts be unmoved, if you ſaw, what the directors of this Charity ſo frequently

quently see; if you saw an aged parent introduce a young and hapless daughter; if you heard her with the voice of maternal anguish, thus tenderly implore your aid; "For the sake of "our adorable and compassionate Redeemer, "take my wretched, ruined child, into your kind "protection; save her, oh save her from utter "destruction; and, in so doing, save also the life "of a miserable mother! She was once my sole "comfort, once my most pleasing hope! I trust-"ed that she would have been the staff and sup-"port of my old age, and have held me up "amidst all the sorrows and afflictions of widow-"hood! But alas, a cruel spoiler came; de-"ceived her, artless as she was; deluded and "withdrew her from my roof and protection! "In vain, with parental anxiety, I sought her: "conscious of her crime, she still flew from me; "and abandoned by her perfidious deceiver, "whose heart was harder than the nether mill-"stone, she became a prey to the arts of those "who lye in wait to destroy the young and the "friendless! Defiled and diseased, lost to repu-"tation and herself, I have at length recovered "my child; for still she is *my* child, though thus "unhappy! And, on my bended knees, I im-"plore that you would have pity on a mother's "anguish; that you would commiserate a wi-"dow's distress; that you would save my dear,

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"though polluted daughter; from that extre-
"mity of horror and perdition, which otherwise
"must unavoidably attend her. Compassionate
"her youth: pardon the past: her tears wit-
"ness her contrition; let them plead for her;
"let her mother's tears also plead for her: save
"us, oh save us both from the agonies of des-
"pondence! So will the blessing of those who
"are ready to perish come upon you; so will
"you be fathers to the fatherless; and cause the
"dejected widow's heart, long unacquainted
"with comfort, to sing for joy!"

Could your generous hearts refuse to such a petitioner the relief she required? I am convinced they could not. Now then, imagine, that many such are pleading with you for your liberal contributions to this charity; contributions sufficient to enable its governors, never to have the hard and painful task of rejecting petitioners of this sort; sufficient to enable them to enlarge their mercy, and to open wide their blessed doors, like those of heaven, at the call of every pitiable and repenting object.

And, only think, if the benevolent heart feels such a gust of joy in relieving the present anguish of such melancholy sufferers; what must it feel, when it beholds the good effects, the full fruits of its compassion; when it sees the top-stone brought forth with gladness, sees the work perfected in the complete felicity of those to whom

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was miniſtered its firſt and kindly ſuccour?

Among many of this ſort, let us not paſs over a ſtriking inſtance of the grateful parents of a young woman, who had been a conſiderable time in the houſe, had behaved herſelf with all propriety, and a few weeks paſt was taken home to her tranſported family. How pleaſing, how tenderly pleaſing was it to ſee her parents, with eyes full of tears, pouring forth, in broken accents, their thankful hearts to the governors of this charity! "Bleſſed charity, "ſaid they, which hath ſaved our child, our "beloved daughter from everlaſting ruin! A "charity, for the proſperity of which we muſt "ever pray, and the benevolent ſupporters of "which we muſt ever bleſs, as (under God) the "authors of all our felicity; as the reſtorers, "almoſt from death, of our loſt and undone "child! Amidſt the numberleſs obligations "conferred upon us, permit us (continued they) "to aſk yet one more; permit us, with our "recovered and new-born daughter, to ſeal our "vows of thankfulneſs and devotion at the altar "of your *Chapel*; and to preſent ourſelves with "our beloved child, at that holy table, to Him "who hath done ſo great things for us!" Who could hear ſuch language, without emotion and delight: But who, unmoved and undelighted, could behold theſe chriſtian and truly ſenſible parents,

rents, kneeling on either ſide of their daughter at the altar; preſenting their mutual thanks, and lifting up their eyes in expreſſive gratitude and gladneſs; the parents for their recovered child; the child for her reconciled parents, and with them, her God, her peace, her preſent and eternal comfort reſtor'd and ſecur'd to her.

Theſe are ſights which muſt refreſh every benevolent mind; theſe are fruits of this charity, which muſt render it amiable in all your eyes; which muſt make you anxious to communicate liberally to ſuch good; to be fellow-workers in deeds of ſuch diſtinguiſhed excellence. For, granting that many ſhould abuſe this well-intended deſign, (and what deſigns are not liable to abuſe?) granting that half, only half of thoſe who ſeek its friendly ſhelter, ſhould duly improve its proffer'd bleſſings; nay, granting that a tenth part only ſhould be ſaved from the moſt exquiſite diſtreſs which can afflict human creatures; that only a tenth part ſhould be ſaved from an earthly and ſhocking death, amidſt all theſe miſeries, which are of moſt fearful name, ſhould be ſaved from the unutterable miſeries of death eternal; ſurely it were a work well worthy all our pains, well worthy all the approbation and aid, which the great, the virtuous, and the good can give.

But indeed we have all the certainty which the nature of the work will admit, that a far greater proportion properly improve the benefits

of this institution, and are not only made happy themselves, but diffuse that happiness through the wide circle of their loved relations: while, at the same time, they are restored to the state, and become useful members of it: a circumstance by no means inconsiderable at a period when war is spreading so widely its terrible devastations of the human species; nor indeed at any time inconsiderable in a commercial nation like ours, whose strength and prosperity depend on the number of its inhabitants.

However, respecting some of the objects, we have absolute certainty: for it hath pleased God to call away some of them since their admission into the house; who have died with such marks of real repentance, that no man could entertain a doubt of their forgiveness and acceptance with their merciful Redeemer. And oh! what a transporting thought is that to a mind duly sensible of the worth of an immortal soul! Possibly, had they not been admitted within those charitable walls, they had perished, horribly perished, in the streets, amidst cold and nakedness, famine and disease, uninstructed, unrelieved, unpitied, impenitent! perished miserably in this life, only to enter on another far more miserable.

And indeed, when this thought extends itself to all the women now in the house, blest with health, restored to happiness, industriously employed, and chearfully singing praises to their

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God; many, very many of whom, most probably without this relief, had long ago ended their days in the extremity of sufferings, young and wretched victims, to the desolation of wide wasting and unrelenting lust, our compassion must be moved; and the benevolent heart will want no farther recommendation of a work so productive of the highest good which mortals can aim at or accomplish *.

Of which, one example further before I conclude, will serve more fully to convince you: one example, in which you will trace with a sympathetic pleasure, the tender struggles of christian rejoicing and parental affection.

An amiable young creature, just in her sixteenth year, was admitted into the house: her conduct was humble and blameless, such as became and denoted the penitent. After her admission, she had the happiness to be reconciled to a mother, who had felt the severest sorrow for

* This single circumstance of the *preservation of so many lives*, which is effected by the Magdalen Charity, should alone be sufficient to recommend it to the public attention. From the general account it appears, that but 8 have died out of the number of 483, who have been received into the house, since its first opening. In my first sermon, p. 61, I observed, that it is probable, *sixty* in an *hundred* or more, of these objects would have been dead in two years: and upon this calculation, which I believe to be pretty just, what a great saving of lives is here to the public, and lives, in general of subjects under 20 years.

her misconduct, who affectionately loved, and was beloved by her child. Not long since she was seized with a mortal disease, which she bore with chearfulness, fortitude, and resignation. When she perceived the hour of death approaching, she earnestly desired to see her widowed parent, and to take her last farewell. As soon as it was possible, the afflicted mother came: the soul of the daughter seemed to revive at the voice of her parent. The interview was pathetic and affecting: none present could refrain from tears. But it was scarcely passed, scarce had the tender parent pressed the cold and trembling lips of her child, before the fluttering soul quitted its earthly habitation; as if it had only staid to pay this tribute, and to perform this last office of filial duty and love.

Parental affection then, and christian joy strove with each other in the mother's breast. For awhile she spoke not: she could not speak. Tears at length burst forth; she wept: she could not but weep for her daughter once lost, but now doubly precious to her, by having been found, and restored to obedience and virtue. She could not but weep for her *only* daughter, thus early cut off from her, when she had formed pleasing views of their happiness and comfort together. "Yet let me not weep, said the parent; "rather let me rejoice and bless the goodness "of God! Had my child perished in her state

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"of sin, had she been cut off amidst prostitution, "disease and misery, what could have supported "my soul? Now, by the blessing of this hea-"venly charity, I have seen her die in such a "manner, that I cannot doubt her happiness "with God. I will not weep for thee, therefore, "my child, my dearest child! blessed; for ever "blessed be God, who has saved thee from de-"struction; and reached out his merciful hand "to rescue thee from woe everlasting! Blessed, "for ever blessed be those into whose hearts he "put it to open the doors of this house of re-"pentance: may these our benefactors for e-"ver be blessed! And may their good hearts "be refreshed with the knowledge of many, "many daughters dying true penitents like mine: "may they live to have the constant and fer-"vent prayers of many, many parents made "happy like me!"

As it is impossible for me to add any thing to this real and interesting relation, (more affecting far, believe me, than I can describe) I will leave it with you: nothing doubting but as parents; as christians; as lovers of your country; as full of humanity and benevolence; you will all think yourselves engaged to support and encourage an undertaking, by which the aching hearts of so many parents are comforted; by which so many souls are saved; by which so many members are restored to industry and the

state; by which every office of benevolence is discharged; the hungry fed, the naked cloathed, the stranger taken in, the sick relieved; eyes given to the blind, and feet to the lame: "for the worst of blindness, that of the mind, is removed, while the wandering feet are led into the paths of peace and virtue." †. Who can be indifferent to an institution productive of such universal good? an institution, to which we, my *brethren*, cannot refuse our best assistance; many from motives of honour; all from motives of gratitude to that ever valuable sex, without whom life would be vapid, and every labour irksome *. Nor can that amiable sex refuse their best encouragement to an institution, whose very foundation witnesses an high regard for the interest of their sex, and a tender concern for the distresses of that part of female individuals for whom we plead. The happy virtuous will

† See the preface to the History of the Penitents in the Magdalen House.

* Mr. *Hanway*, (who is always employed in meditating the good of his fellow-creatures) in his letters on the *Magdalen charity*, has this agreeable reflection: if "the price of a *good woman* is beyond gold: if the sincerest joys of life flow from the conduct of *virtuous women*; and the acutest miseries from the *vicious* part of the sex: were it possible to drop the consideration of a future state, the converting *bad* women into *good* ones, would be a work worthy the highest applause of *men*, as the conversion of sinners is a subject of joy to *angels*. Even the consciousness of such a *good intention* will assuredly advance their happiness who attempt it."—*Hanway*'s reflections, vol. 2. p. 284. See also page 289.

learn

learn to pity them from a review of the comforts which they themselves enjoy: so richly fed by the bounty of providence, they will not refuse to these daughters of misery the crums which fall from their table. Nor, while they readily admit the possibility of reformation in our sex, will they teach us so severe a lesson against themselves, as to deny that possibility to any of their own: especially, when secluded from the world; because retirement naturally leads the mind to recollection, and gives an edge to serious reflections.

But why should I urge thus much? it is enough, that you are *great*, that you are *benevolent*, that you are *christians*, to assure us, that this institution shall never want your ample succour: An institution indeed hitherto remarkably blest and honoured; and at whose religious and affecting service in the *Chapel*, we have seen many a *noble* eye shed tears of pity and generosity; tears, which have dignified nobility, and which spoke the heart *good* as well as great. Won by that service, and the genuine piety of the penitential votaries there, many who came thither with far other intentions, have confessed the humanity of the undertaking; many who shall hereafter come, will own, we trust, that their objections (if yet any objections remain) are done away, and their scruples silenced: while their hearts and their eyes testify a perfect approbation of a

charity in every respect conformable to the gospel of Christ, and in every view honourable to the times in which we live.

I cannot in justice conclude, without saying, "and in every respect honourable to you, its benign and unwearied supporters, directors, and managers." From the happy knowledge of many of *you*, I have been enabled to draw that picture of the *benevolent* man, which I gave you at the beginning; for you exemplify the character. Go on in that work, the establishment of which abundantly testifies the goodness of your hearts, and the reality of your religion: the conduct of which, abundantly testifies the delicacy of your sentiments, and the strength of your judgments. Go on, secure of the estimation and applause of the virtuous and the valuable: superior to the little taunts of meaner thinkers, superior to all the opposition which *weakness of understanding*, or *malevolence of heart* would throw in your way. That charity is not perfect which is intimidated or discouraged by difficulties in the prosecution of its just and upright purposes. Firm in your benevolence, and extensive in your generous prospects, go on; and you will see the good work prosper under your hands. You are engaged in an honourable, a delightful enterprize. God is for you, and he will crown your endeavours. You shall enjoy, what is infinitely beyond every other satisfaction,

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the fervent thankſgivings of many parents made happy by your means; you ſhall enjoy the bleſſing of many, once ready to periſh, but who, thro' your charity, are now reſcued from the depth of miſery and deſpair, and reſtored to hope and comfort. Induſtry, when it hears of it, ſhall praiſe you: your country ſhall hold your names in honour and eſteem. And what is a conſideration far ſuperior to all, the great God, who looks down from heaven, with peculiar complacency upon acts of love and benevolence, ſhall guard you with his more eſpecial protection in this world; and reward you, thro' the merits of his ſon, with diſtinguiſhed honour in the world to come.

"Yes, bleſſed Lord, may they all inherit that glory! all who contribute to this chriſtian de-deſign! all who contribute to the reclaiming loſt ſouls! Oh may they all enjoy thy continued protection, thy peculiar favour! ſhield them in every danger; guide them in every difficulty: bleſs them in their going out, and in their coming in: bleſs them in their domeſtic, bleſs them in their public life; bleſs them with all deſirable bleſſings below; and bleſs them moſt, when moſt they want thy benediction, in the time of diſeaſe, and at the hour of death! Do thou, O God, make their beds in their ſickneſs: do thou, graciouſly ſuſtain them in their laſt agonies: And in the tremendous day of judgment, do thou kindly

kindly remember their works of mercy, and fulfil in their behalf, thine own most faithful promise, "That they who are wise, and turn many to righteousness, shall shine as the brightness of the firmament, and as the stars for ever and ever!" *Amen.*

ADVICE

ADVICE

TO THE

MAGDALENS.

HEAR COUNSEL, AND RECEIVE INSTRUCTION, THAT THOU MAYEST BE WISE IN THY LATTER END. Prov. xix. 20.

The FOURTH EDITION.

To the READER.

AS this piece was written and intended solely for the use of the MAGDALENS; the judicious Reader, it is hoped, will not only excuse, but see the propriety of using plain language, and more repetition, than could be justified in a work designed for the Public in general.

ADVICE

TO THE

MAGDALENS.

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from their way and live: turn ye, turn ye, from your evil ways; for why will ye die? Ezekiel xxxiii. 11.

If ye so turn, *though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.* Isaiah i. 18.

For, *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.* John iii. 16.

IT is with the greatest satisfaction, that we take the opportunity you give us, to lay before you these solemn and most comfortable declarations of the Almighty King of Heaven and Earth, the Lord of Truth, whose word never faileth. The happy choice you have made, and your voluntary entrance into this House,

House, fills us with good hope that you are sensible of your past miserable state, and willing to recover the lost favour of God and your Fellow-creatures. If such be your disposition, you will here find every thing conducive to that desirable end; and we can assure you with pleasure, that no encouragement shall be wanting to promote your present and future felicity.

But that you may neither mistake the design of this charitable institution, nor pervert its good intention, it is necessary solemnly to inform you of that design, and of what is expected from you. And we desire that you would seriously and often reflect upon what we deliver to you; and that you would endeavour, as exactly as you may, to comply with such Rules as are laid down, if you wish to engage our esteem, and secure our protection.

TOUCH'D with a tender and pitying sense of the lamentable distresses, which young women frequently suffer, unavoidably suffer in a state of prostitution: concerned at once for the afflicting miseries that oppress their Bodies, and the miseries far more afflicting, which must oppress their unrepenting Souls: many benevolent persons have voluntarily contributed to open this hospitable House, as a place of refuge and retreat for those, who are desirous to leave the per-

pernicious paths of vice, to redeem their good name, to recover their bodies from Shame and foul Diſeaſe, to regain the fatherly protection of God, and ſave their immortal Souls.

And, they were the rather inclined to this humane purpoſe by the peculiarly afflicting circumſtances of unhappy young women, whom loſt reputation deprives of every honeſt means to live, caſts out as the very refuſe of the world, and gives no opportunity to retrieve and return.

Conſider then, YOUNG WOMAN, of how great value to you this Houſe of refuge is; as being the only one, to which you could fly; the only place where you could have any probability of attaining preſent or future Bliſs.

Surely then you muſt greatly prize it; and feel the utmoſt Gratitude for the worthy Governors and Supporters of it.

This Gratitude we would wiſh you to cheriſh, as it will ever be a motive to the very beſt conduct.

But as this Houſe, you perceive, was deſigned to receive you from the ſtorm of Diſtreſs, and to enable you to recover loſt Reputation, Health and Virtue; you muſt not by any means ſo miſtake its gracious end, as to be careleſs in theſe important concerns; as to be remiſs in the diſcharge of any duty.

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It never was intended that you ſhould paſs your whole life here: much leſs that you ſhould be ſupported in idleneſs and ſloth. But as your continuance is temporary, ſo are you to eſteem that continuance a ſingular favour: for the indulgence of which, (if you conduct yourſelves properly) you may reaſonably hope, till ſuch time, as you ſhall be enabled to return into life with a reputation recovered; no longer the ſcorn and contempt of your fellow-creatures; with an habit of induſtry, and the means to procure honeſtly your own bread; and with a mind, renewed in holineſs, conſcious of its paſt evils, and reſolved through God's grace, to forſeit no more the bleſſed hope of everlaſting life. Agreeable to theſe future views muſt be your preſent conduct.

I. With regard to your *external behaviour*;

1. The moſt exact compliance with the rules of the houſe will be required. And as nothing of ſeverity will be ſhewn towards you, ſo nothing of unſeemly, and refractory conduct can be allowed, or will be permitted.

2. An humble and ready obedience to the directions of your MATRON will be the method to preſerve you from error, to ſteer you aright, and to gain the approbation of your friends and patrons. And we truſt you will be very diligent and attentive in this reſpect.

3. As

3. As you cannot but be ſenſible that the expences attending ſuch a family are great, your own reflection muſt ſhew you, that there is an abſolute neceſſity for much *Induſtry* on your part; and we muſt inform you, that ready as we are to ſuecour the diſtreſſed, and to contribute with all liberality to their relief; yet, it cannot be ſuppoſed that this houſe is deſigned to harbour and encourage the idle and the vicious; and therefore a want of induſtry will always be ſufficient to loſe our eſteem, as it will too plainly ſhew your want of Principles. For if you live idly on the ſole bounty of the Houſe, you are grievouſly abuſing the Charity of your Benefactors, and are injuring others, who would be glad to enter, and to work as well as they are capable. Beſides, as idleneſs is the root of much evil, your perſiſting in it will defeat all the good purpoſes we intend, which are to make you induſtrious upon principle, that ſo you may get your maintenance with credit. For be aſſured, that we muſt conſider all your pretences to Reformation diſſembled, while you are deficient in that induſtry, which is the genuine fruit of true religion. And remember, that as *Idleneſs* cloaths with rags, brings to ſhame, to every Vice and every Miſery, ſo are its ſufferings never pitied; they are the juſt reward of the crime. You muſt not then expect continuance here, or

 com-

comfort any where else, if you are not industrious. The Apostle hath declared, *If any will not work, neither shall they eat* *. And for your comfort, we can say, that the blessings of industry are always upon it: Diligence and honest labour carry with them their own reward. *Idleness shall clothe with rags; but the hand of the diligent maketh rich* †.

4. There is one further particular respecting your outward deportment, which is of great consequence, both to your own peace, and to that of the family in general; your Behaviour, we mean, one towards another, and particularly to your Superior ‡. Indeed if you have any sense at all of the Religion which you profess, and are here taught, you will soon know that love is its great and distinguishing commandment; and that we can then only be true Disciples of Christ, when, "*we love one another, as He hath loved us* ‖."

We expect, therefore, that you each one endeavour to cultivate the greatest Harmony and Unity amongst yourselves; that you be obedient and obliging to your *Superiors:* and that you avoid all quarrelling, reproach, and upbraiding one of another; which will be most unseemly in

* 2 *Thess.* iii. 10. † See *Prov.* xxiii. 21. and x. 4.
‡ The *Superior* is the woman who presides over each class.
‖ See *John* xv. 12. 13.

you,

you, who, alas! have ſo little cauſe to contemn and deſpiſe. Your ſameneſs of circumſtances, and ſadneſs of diſtreſs, ſhould awaken in each of your hearts, a tender pity one for the other: with kind Love, like that of affectionate Siſters, you ſhould endeavour to ſooth each others Sorrows; and ſhould never mention your paſt misfortunes, but to condole with one another, and to deplore your former miſerable Eſtate. If you act in ſuch an amiable and becoming manner, you will reap the fruits of it, to your preſent Comfort and Happineſs. The ſituation you are in will be like a little Heaven to you: whereas diſputes, diſcontents, and reviling, will deprive you of the beſt Bleſſings here offered. *Live in Love*, therefore, *as dear* Children of the ſame heavenly *Father*, who hath ſhewn you ſuch mercy, who hath done ſo much for the *Salvation of your Souls* *.

This is the great and material point: *The Salvation of your Souls*: and which, if not attained, great part of the preſent good deſign is fruſtrated. For we would have you reflect, that what relates to your *Soul* is of infinitely greater moment, than what concerns your *Body* only: and therefore if its welfare be overlooked, amidſt the care for things merely external, you will receive but little of the benefit intended for

* *Eph.* v. 1, 2.

you, and we ſhall receive much uneaſy diſappointment. It is hoped then you will diligently attend to what follows.

II. We truſt, you are not ignorant, that you have an immortal *Soul*, as well as a periſhing *Body*; a Soul which cannot die, but, which, when your mortal frame ſhall be diſſolved, and putrify in corruption, muſt appear before an Almighty Judge, and by him be conſigned to an eternal ſtate of conſummate Happineſs, or inexpreſſible Miſery!

The knowledge of this ſingle Truth is ſufficient to make us ſollicitous for our Soul's welfare.

But, alas, what ſhall they do, who have offended this Almighty Judge by repeated and aggravated Tranſgreſſions, and cannot plead innocent before his righteous Bar?

What would *you* do in that dreadful ſituation, eſpecially if you ſhould die in an unrepenting ſtate; die utterly unprepared for ſo ſolemn a ſcene, and ſo ſad a ſentence!

All hope would be loſt. Oh! then rejoice, that when all Hope *was* almoſt loſt, even here upon earth; it now again dawns upon your Soul, and you may ſecure a bliſsful Eternity!

For, gracious to his fallen Creatures, and tender of their welfare, the ever-bleſſed Father of Heaven

Heaven has ſent his only begotten Son into the World, who ſuffered in our nature the puniſhment due to our Sins, and made expiation on the Croſs, for the Iniquities of vile Tranſgreſſors: and who, having triumphed over death by his glorious Reſurrection, hath proclaimed full pardon to all Mankind, who come to him in lively faith and ſincere repentance.

Theſe bleſſed Tidings of good Things are held forth in the books of the New Teſtament, and may be there read to your exceeding Comfort.

But a *lively faith*, and a *ſincere repentance*, you muſt remember, are indiſpenſable requiſites for the obtaining this favour, for the procuring this ineſtimable bleſſing; and a future dutiful obedience muſt witneſs your real ſenſe of it.

If you do not believe * that Chriſt died for you, you can never truſt in his death, or pray to

* That Chriſt *lived* and *died*, and *roſe again*, according to the *Goſpels*, is certain beyond all diſpute; for thoſe Goſpels were written by *Men*, who were *eye* and *ear* witneſſes of the facts they deliver, and ſo could not be *deceived*; and they were men of the moſt unblemiſhed characters, who gave up their all, and even their own lives in teſtimony of what they delivered; and ſo could not be *deceivers*. They worked alſo the moſt aſtoniſhing *Miracles*, which were impoſſible to any power leſs than God's, and they communicated that power to others, who joyfully witneſſed the truth of their faith, by ſuffering patiently on account of it, the moſt cruel perſecu-

to him for his mercies: and if you pretend to believe this, yet manifest not a sincere *repentance*, vain and false is every expectation of forgiveness.

Repentance, be informed, is not merely a word, nor doth it solely consist in sorrow for sin: true and genuine repentance, such as God requires, and will accept, is a sincere and sorrowful sense of our past misdoings, as dishonour-

tions, tortures, and death. Moreover, all that Christ was to *be* and to *do* was foretold many years before he appeared, in the books of the Old Testament, and was exactly fulfilled by him: he himself also foretold many things, which were exactly fulfilled; and as none but God can foretel future events, so these *prophecies* are a full proof of the truth of the Christian religion. The *doctrine* too which Christ preached, is so excellent, and superior to all other ever taught, that it could come from none but God; and the *Sacraments* which have continued in the church ever since Christ was upon earth, are clear and satisfactory proofs of his having been amongst men; since no other person can be assigned as the ordainer of them, nor any other time of their institution, than that of which the Gospel speaks. But, above all, the present *being* of the Christian religion, and its particular *fitness* to the state of the human race, and the wants of miserable sinners, prove its divine original: for we may be satisfied, that it could never have *existed* at all, much less have *continued* to this time, if it had not been divine; since it was introduced and propagated without any human aid, without *arts*, *arms*, or *eloquence*, and in opposition to all the opinions and religious establishments then upon earth. Christ, therefore, did assuredly live and die, and rise, as we believe; and the Gospel is the certain Revelation of God's love to mankind; of pardon and forgiveness to penitent returning sinners. And as from this pardon no such sinners are excluded; so they that confess and forsake their sins shall assuredly find mercy.

able

able to God, and destructive to our own souls; is a firm resolution to leave those practices, which we are sorry for; is a putting that resolution into act. In one word, it is leaving the ways, as well as being grieved for the works of sin. The Prodigal Son, not only was sensible of his own misery, and his ill conduct to his father, not only resolved to arise and go to him, but actually arose, went and confessed his unworthiness, and declared his determination to alter his life *.

If then, you are blest with this happy repentance; are sorry for, and actually endeavour to change your life, and forsake your evil conduct; then, in true faith, then, sincerely believing that Christ died for sinners, and offers pardon to the penitent, apply to him in lowly confession, and rest satisfied that he will never cast you out.

This is the state to which we would desire to bring you through God's grace; and for that purpose, nothing is here wanting. But we must urge one further consideratation of vast moment to you; namely, that as to obtain free pardon through Christ, an actual forsaking of sin is requisite, so a state of pardon implies and demands a new life: and there is nothing which can satisfactorily witness either to yourselves or to others your real penitence and faith, but your future active obedience and unfeigned humility.

* See *Luke* xv.

We must expect therefore to see,

1. In the *public worship* of God, the most sober, serious, and religious deportment. The least appearance of levity there will damp all our hopes. Consider, in that holy service, the eye of infinite purity is full upon you, seeing into the very secrets of your hearts; and therefore imagine yourselves ever in his sight, and give place to no unhallow'd and unbecoming thoughts. But full of thankfulness for the rich mercies shewn you, join with fervent souls in the service, and let your hearts ever keep pace with your lips.

Human nature is so imperfect, that, spite of our best endeavours, our wretched thoughts will but too easily wander even in the holiest duties. This should not discourage you when it happens, but make you more humble, and more watchful; and it will be serviceable to you to be exactly careful in attending to the service in your books, as well as in making the proper responses, to which we must request you to be very attentive; as also to read the lessons in your Bibles. And as it is thought advisable, that worthy people, desirous of seeing this good work, should be admitted to the Chapel, let that be another forcible motive to particular humility in behaviour. The humble, meek, and downcast look becomes those who are in a state

of

of penitence, and will ever recommend; the bold and dauntless stare will give but mean ideas of reformation; though indeed, such as have any sense at all of their past shame, will find little courage to animate the wandering eye.

As to the blessed Sacrament of the *Lord's supper*, we shall say the less, as leaving it to the more particular concern of the *Chaplain*; but it would give us infinite satisfaction to hear and to find, that you are all well disposed, and properly prepared to be partakers of that holy feast, which is so necessary for every christian, as well as so comfortable; and at which every true *penitent*, humble in soul, and desirous to walk in newness of life, will ever be an accepted guest.

And with regard to the instructions you have from the *pulpit*, we shall only say, that as they are calculated and delivered for your improvement, so we must require that you give good attention to them, and treasure them up in your hearts; that you carefully apply them to yourselves, and pray to God for a blessing upon them; that you always read over the text, and talk of the sermon one with another; and, if you can write, it may be of much advantage to transcribe the text, the heads of the sermon, and any such remarks as may chance particularly to strike you. The review of this would afterwards be of much profit to you: And if you are careful thus to regulate your behaviour, in regard to

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the public worship of God, you will not fail in the same conscientious care, with respect

2. To your *private worship*.

Prayer is the most important duty of a Christian: without a continuance in it, we can never hope to persevere in the right path. Great are the promises annexed to it; and in the regular performance of it, we can scarce fail of a blessing. Prayer is not mere lip-service, not a labour only of the tongue, and a bare repetition of words; it is the desire of the heart lifted up to God; it is the language of want: therefore you must be careful that your heart speaks thro' your lips; and that your soul's desire be elevated to God, when you address him in the solemn duty of prayer. This, we hope, you will never omit to perform *morning* and *evening*, in private; for which purpose, two prayers are annexed, (which we could wish you to use, unless you have any more proper) at the same time not omitting to pour forth the earnest request of your hearts, in your own words, if you find particular wants not specified in these. There is too an holy kind of prayer, which requires no particular seasons, places, or forms, and which, as being the immediate language of the heart, ascendeth most acceptably to God; we mean *ejaculatory prayer*; addressing God in short and humble petitions, wherever you are, or whatever you are doing; such petitions as your own

hearts

hearts may dictate, or you may learn from the word of God, or the service of the church.

3. Indeed, the best way to improve yourselves in this divine art, will be to read *daily* and *regularly* some part of God's word. You should determine this with yourselves, and let no day pass without reading some portion, more or less, of the sacred scriptures, especially the *New Testament*. This will strengthen your faith, and increase your knowledge, and enable you to be much in the practice of that *ejaculation* which we recommend. This too will enable you to keep your minds employed upon good and heavenly subjects; which you should endeavour to contemplate as much as you may, not only to prevent evil thoughts from molesting you, but to convince you more and more of the excellency of the choice you have made. And for other books, if you are desirous of reading, they will be carefully supplied you: we wish to see you employed, during your spare hours, in serious reading; and should be glad, and much recommend it to those of you who are best able, to read to such as are less instructed; and to labour after an increase of knowledge, which, we doubt not, will bring an increase of virtue.

4. Chearfulness and Content, will always be acceptable; and how can you better express it, than by singing those excellent and instructive *Hymns* which are provided for you; than by endeavouring

endeavouring to improve in this holy employment, which gives us ſuch ſatisfaction in the houſe of God? But remember, that the heart in ſinging ſhould accompany the voice; and that if you ſing thoſe ſacred compoſitions without due attention, you will receive no advantage. Endeavour to impreſs your ſouls with a due ſenſe of the ſubject; elevate your hearts to God; and then ſing with the voice of melody, and the ſoul of praiſe.

5. With reſpect to your converſation, ſomething was hinted before: of this you muſt be eſpecially careful, as well as to avoid all pertneſs to your *Superiors*: and you will be ſo, if your hearts are truly changed. *For out of the abundance of the heart the mouth ſpeaketh.* Looſe, vain, and vicious converſation, as it will be highly offenſive to your benefactors, and is immediately contrary to the rules of the houſe; ſo will it be uneaſy and diſpleaſing to yourſelves, if you ſincerely feel and lament the ſad effects of looſe, vain, and vicious living. *Let* then *no corrupt communication proceed out of your mouths*; no profane, looſe, wicked words, no profanation of the holy name of *God*, *Jeſus*, &c. Never ſuffer yourſelves to trifle with the name of the *Almighty*, wantonly, without meaning, or on frivolous occaſions; or to uſe any thing tending to an oath, as, *Upon my ſoul, I hope to be ſaved*, &c. but endeavour to purify your lips from all appearance of

of evil. When you converſe together, let it at leaſt be innocent: if it be poſſible, we could wiſh it might be edifying; and an attendance to the Rules above given, will enable you to make it ſo. But, for God's ſake, never be ſo abandoned and deteſtable, as to glory in your ſhame; as to repeat thoſe infamous ſcenes, which ſhould cover your faces with confuſion; and which, if you glory in them, unrepenting, will be produced at the laſt day, before all the world, to your unſpeakable horror, and be the means to ſink you for ever into the bottomleſs pit of endleſs miſery.

You muſt not conceive, that by entering into this Houſe your buſineſs is done, and your Salvation ſecured; this would be a fatal miſtake. The life of a Chriſtian is a continued warfare; and we have enemies, powerful enemies *within*, as well as *without*, to encounter and ſubdue. The ſad corruption of our nature is the great cauſe of our miſery; and, as long as you bear this mortal fleſh about you, you will be ſubject to temptations and infirmities. You muſt reſolve, therefore, and endeavour to vanquiſh all the evil deſires and predominant luſts of the fleſh, and muſt labour to keep under your corrupt affections: this is required of every Chriſtian, but peculiarly of you, who, in a life of penance for ſenſual enormities, ſhould be particularly

ticularly careful to subdue the evil propensity of the flesh.

Temperance and *early rising* are friends, no less to health and prosperity, than to virtue and piety; and we have no doubt but you will be careful to observe both, as well upon religious as temporal motives. Desirous to mortify all your evil and corrupt affections, you will be diligent in the use of all proper means *, and in every respect, will endeavour to subdue your worst enemy, the enemy within: following the example of St. *Paul*, "*I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast away:*" and if so great an Apostle, and so eminent a Saint, found this necessary for him, how much more necessary think you, is it for you? for you, who like that Apostle, are monuments of the mercy,—may you be eternal monuments of the long-suffering mercy of Christ Jesus our Lord!

Such are the general Heads of Advice we have thought proper to give you: for immediate directions, either as to religious or temporal con-

* Amongst which *Fasting* must be particularly recommended, as a Duty of indispensable Obligation; and as a necessary branch of real mortification. See St. *Matt.* vi. 16, 17, 18.

cerns,

cerns, you will always have access to our *Chaplain* and *Matron*, who will be glad and ready to succour and assist you with their best counsel, in every particular that shall respect your welfare. We have said only what we expect from you in the general; and have neither enlarged on your *Duty* as *Christians*, or as *Inhabitants* of this House; since, for the former, we have appointed regular instructions from the pulpit; for the latter, we have instituted a general plan of conduct, with which we expect you to comply; and, in so doing, you will secure to yourselves our favourable notice: which, (tho' a blessing much to be prized by you) will be but small in comparison of that loving kindness of God, and that protection of his providence, wherewith, for Christ's sake, he will infallibly bless you.

Once more let us remind you, that we have no intention, either to receive into this house, or to detain in it, any whose inclinations are averse to its important design, namely, "*their own present and eternal happiness.*" We seek only your good; and on your commendable behaviour, shall be inclined to continue you till such time as you may be put into an ability to procure your livelihood properly. Yet that tender concern we have for your welfare, will always incline us seriously to remonstrate with you, and, with the gentleness of parental affection, to admonish you, if ever,

ever, thro' mistaken notions, you should be so wretchedly wayward, and ignorant of your own true interest, as to desire a removal hence, with no visible appearance of good success, with no probability but of returning again with the swine to wallowing in the mire, and of plunging again deeper and deeper into wretchedness and misery.

And in all such cases, nay, whenever you find a gleam of the least discontent arising in your hearts, cast back your eyes, and reflect upon what you WERE, upon what you must BE, if you leave these friendly walls, and return to vice.

Reflect upon the soul, dead in trespasses and sins, a stranger to its God, and lost to happiness: upon the body polluted with iniquity, condemned to the foul drudgery of lust, and to its deplorable consequences, Shame and Disease! Reflect upon yourself, banished from all true peace, a stranger to solid comfort, abhorred by the thinking and the virtuous *, despised and hated even by the most abject and vicious: cast-

* There is nothing, one would imagine, which must affect the mind, especially a female mind, equal to that contempt and neglect to which the loss of reputation, and a state of prostitution subjects them. They can never be admitted into the company of any of their own sex, who are worthy to be conversed with: all the virtuous *must* forsake and fly from them: they are neglected and despised by all; and even those who *use* them have no true value for them, but the greatest hatred. O miserable situation! ye daughters of shame, reflect and return!

out,

out, forlorn, and wretched, ſtung with the ſharp upbraidings of condemning conſcience; an alien and an out-caſt from your neareſt friends; a ſore grief to the mother that ſuckled you at her boſom; an afflicting ſhame to your father's old age; burdenſome to yourſelf, deſpicable to others; and ſpeedily about to end a miſerable exiſtence, only to enter on an exiſtence far more miſerable! wretched, unſpeakably wretched in this world; enſlaved to the abominable ſervice of the devil, whoſe only joy, is the miſery of the human race; and who, for the moſt faithful ſervice, hath only flames of hell and never-ending anguiſh to beſtow!

And what if you had periſhed in this ſtate? what if you had died and been loſt for ever? Could any thing in this life have recompenſed the loſs of your ſoul? Bleſs God, bleſs him ever more and more, that in much mercy he hath opened to you a door of grace; that he hath put it into your heart to come beneath this hoſpitable roof, which leads you as it were to the gates of paradiſe, and points out pardon, and peace, and never-failing joy! And can there be any thing tempting in the former ſtate, that ſhould move you to forfeit the bliſs of the preſent, and to plunge again into the miſeries of the paſt; plunge again, with a double weight of guilt and miſery; plunge again, *never* to emerge, *never* to be reſcued more!

For, consider, if ye return to vice, the *knowledge* you have here had of duty, will aggravate your guilt; you will be justly abhorred by all: nothing but the filth of vile prostitution awaits you; disease will again come on; misery will again overwhelm you; a wretched outcast, without friends, and without hope, you will sink in infamy and distress; no eye to pity, no hand to relieve; and worse than the worst of all, without excuse, and self-condemned, your lost and ruined soul must perish for ever in the flames of hell.

If you reflect one moment on this most certain consequence of a return to an abandoned life, your soul will be filled with joy for your escape; and your utmost endeavours will be exerted in the discharge of every duty which your present *happy state* requires: a state, how different from that out of which Providence has saved you!

Heaven now lies open before you: everlasting comforts are prepared for you: the holy Angels are glad to tune their harps on your accounts; for there is joy in Heaven, and before the Angels of God over one sinner that repenteth: and the blessed Jesus, who died to save you, is ready to crown your sincere penitence, faith, and love; is ready to bless your happy perseverance with immortality and glory. All the good and virtuous part of your fellow-creatures,

to

to whom you were before an abhorrence, behold you with joy; a joy especially pleasing to all the Supporters of this Charity, whose wish and travel of heart is for your salvation.

And have not many of you tender parents? have not many of you affectionate friends? must not your hearts then feel a commendable delight on the comforts you cannot fail to give, some to the *father* who begat her; and to the beloved *mother* who watched her infant wants; some to the friends to whom you were dear, even as their own souls; and who, lamenting your lost estate, can now say with the prodigal, *She was dead, and is alive again: she was lost and is found!*

These things if you consider, you will be filled with exceeding comfort: we recommend it to you seriously to consider them; and desire you to observe, that as, on the one hand, in the path we point out, present Peace, Heaven, and eternal Happiness, offer themselves to you: so in a deviation from it, on the other hand, are sorrow, shame, and disease, present and eternal misery.

Choose therefore; choose for yourselves: And the God of unexhausted goodness and love incline all your souls to make a happy choice. This will be an unspeakable satisfaction to us, this will be an unspeakable comfort to yourselves.

I.

PRAYERS, &c.

Private Prayer for the Morning.

GLORY be to thee, Lord God, moſt merciful, for all thy bleſſings vouchſafed to me, and particularly for thy preſervation of me this night paſt.

O Lord, I am not worthy to lift up mine eyes unto thee: my ſins bear witneſs againſt me; but there is mercy with thee, therefore ſhalt thou be feared: pardon and pity me for the ſake of thy bleſſed Son, my Lord and Saviour.

I acknowledge my tranſgreſſions; and truly repent before thee: Oh give me thy grace, bleſſed Lord, to perſevere in the right path, and grant that I may henceforth never depart from it.

To thee do I humbly dedicate myſelf, my ſoul and my body; earneſtly beſeeching thee, who haſt created, redeemed, and preſerved me, to fill my ſoul with gratitude and thankfulneſs for all thy mercies, and to enable me to walk worthy thy great loving kindneſs.

Let thine eſpecial bleſſing be upon all my friends, and particularly on thoſe who are engaged

gaged in the government or ſupport of this houſe: Oh make it a houſe of ſalvation, not only to mine, but to the ſouls of all its inhabitants!

Aſſiſt me chearfully to perform the duties of the day following; and ſo poſſeſs me with an awful ſenſe of thy preſence; of thy dear Son's ſufferings; and of that future account which I muſt ſhortly give; that I may fear to offend thee, that I may continually ſtrive to pleaſe thee: and let it be thy pleaſure, Father of mercies, and God of all comfort, ſo fully to pardon all that is paſt, and ſo completely to direct me in all which is to come, that I may not fail of eternal happineſs, through the merits and mediation of Jeſus Chriſt, in whoſe holy words I further call upon thee, *ſaying*,

OUR Father, who art in heaven; Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us. And lead us not into temptation; But deliver us from evil. *Amen.*

Private Prayer for the Evening.

ENTER not into judgment with thy ſervant, O Lord; for in thy ſight ſhall no fleſh living be juſtified.

Bleſſed be thy name, thou everlaſting and almighty Father, for thy gracious protection and preſervation of me this day!

Lord, thy mercies are not to be numbered: under a ſenſe of them, and of my own manifold unworthineſs, I am aſhamed to lift up my face unto thee: but thou deſireſt not the death of a ſinner: thou didſt ſend thy dear ſon into the world, that whoſoever believeth in him ſhould not periſh, but have everlaſting life; Lord, I believe, help thou mine unbelief: Lord, I repent, I grieve, I lament for my miſdoings; have mercy upon me, for thy great goodneſs; for Jeſus Chriſt's ſake, pity, pardon, and blot out all mine offences.

Graciouſly vouchſafe unto me thy fatherly aſſiſtance, and the comfort of thy bleſſed Spirit, that I may be preſerved henceforth from all the defilements of iniquity: may ſerve thee with a pure heart and quiet mind, and bring forth fruits meet for repentance.

To thee, Lord, do I humbly dedicate myſelf, my ſoul, and my body; ſtrengthen my good reſolutions, and preſerve me from all the allurements of the world, the fleſh, and the devil.

Accept my moſt unfeigned thanks, for all thy mercies vouchſafed to me, but eſpecially for the bountiful proviſion made for my ſpiritual and temporal wants, in this houſe of refuge: Oh may thy bleſſing deſcend on the heads of all its inha-

inhabitants; may we be wise to know our own good, and to return the kindness of our benefactors in unceasing praise and thanksgiving; bless them, O God, with thy choicest blessings: kindly remember all my friends and relations, and be merciful to all mine enemies: grant me thy full forgiveness, as truly, O Lord, as I forgive all those who have in any respect injured me.

Trusting on thy Providence, I lay me down to sleep: let my bed ever remind me of that hour when I shall lie down in death, to awaken no more in this world; under an awful sense of which may I live in constant preparation for that great event; which, if it should happen this night (as every moment of our frail life is uncertain,) O Lord most holy, O God most mighty, O holy and most merciful Father, for Jesus Christ's sake, have mercy upon me; pardon all that is past; deliver me not into the bitter pains of eternal death; but take me under thy divine protection, and into thy kingdom of glory. Hear me, O Lord, for thy mercy is great, and thou hast promised to receive the petitions of those who ask in thy dear Son's name; relying on whose all-sufficient merits, I conclude my imperfect prayers, in the words which he himself taught us.

Our Father, &c.

A Family Prayer for the Evening.

(From Archbishop WAKE).

To be read by one of the Superiors in each Ward.

REmember not, Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our sins; spare us good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. *Spare us, good Lord.*

O God, we confess, with shame and confusion of face, that we are not worthy of the least regard from thee, whom we have so much offended, and whose patience and long suffering we have so often and grievously abused.

O Lord! we have sinned, we have done wickedly, we have broken thy holy Commandments, by thought, word, and deed, by doing those things which thou hast forbidden, and leaving undone the things which thou hast commanded. And to make ourselves altogether sinful, we have gone on in a continued course of sin and rebellion against thee; and have persisted in it, notwithstanding all the motions of thy holy Spirit, and the checks of our consciences to the contrary. Yea, this very day, we have not ceased

to

to add new sins to all our former guilt*. And now, O God, what shall we say, or how shall we open our mouths, seeing we have done these things? O LORD, to us belong shame and confusion of face, because we have rebelled against thee; but with thee there is mercy, therefore shall thou be feared. Have mercy upon us, O God, after thy great goodness, according to the multitude of thy mercies, do away our offences; wash us thoroughly from our wickedness, and cleanse us from our sins; and grant us grace so truly to repent of, and turn from our evil doings, that our iniquities may not be our ruin. Give us a deep sense of our sins past, and a hearty sorrow and contrition for them. And so endue us with the grace of thy holy Spirit, that for what remains of our lives, we may walk more circumspectly before thee, redeeming the time, because the days are evil.

To this end, purify our souls from all corrupt desires and affections; mortify all our carnal lusts and appetites; make us as constant and zealous to deny, as we have been heretofore ready to gratify and indulge them. Raise up a spirit of piety and devotion, of love and charity, of humility and self-denial within us; and grant that these, and all other Christian graces and virtues, may increase and abound in us; remove from

* *Here let a short stop be made, for every one to call to mind, wherein she has offended the day before.*

us all envy, hatred, and malice, and whatsoever else is contrary to our duty towards thee, or towards our neighbour; and so establish us in thy fear, that it may never depart from our minds; but be a constant security to us against all those temptations which either the devil, the world, or our own flesh, shall hereafter minister unto us, to draw us into sin, or to hinder us in our duty.

More particularly, we pray thee to pity and pardon whatsoever we have done amiss this day: O let us not lie down to rest under thy displeasure! But grant us that forgiveness of our sins now, which we may never have any future opportunity to ask of thee.

[Accept our most sincere thanks and praises for all thy mercies from time to time vouchsafed unto us, but especially for thy particular providence in the singular blessings afforded us in this *House*; make us duly sensible of them, duly thankful for them; and grant us grace so to improve this precious season of mercy, that we may obtain thy favour, and recover our lost happiness; and be pleased to shed the riches of thy love, on the heads of all those who are any ways concerned in the management, government, or support of this charitable design; return their kindness fourfold into their bosoms, and bless their benevolent endeavours to the welfare of their own, and of every soul who shall partake of their tender and liberal bounty.]

Take

Take us, O God, this night into thine especial favour and protection: give thy holy Angels charge over us, that no evils may happen unto us, nor any dangers approach us to disturb our repose. Refresh us with comfortable rest; and raise us up in the morning with renewed strength and vigour to praise thy name. And, now that we are about to lie down upon our bed of rest, grant us grace seriously to consider that time, when, in a little while, we shall lie down in the dust: and since we know neither the day nor hour of our master's coming, make us so careful of our duty, and so watchful against sin, that we may be always ready; that we may never live in such a state as we should fear to die in; but that whether we live, we may live unto the Lord; or whether we die, we may die unto the Lord: that whether we live or die, we may be thine, thro' Jesus Christ our Lord, in whose most holy name and words, we farther call upon thee, Saying,

Our Father, &c.

The Almighty God, who is a strong tower of defence to all them that put their trust in him, to whom all things in heaven and earth, and under the earth, do bow and obey; be now and evermore our defender and preserver.

Unto his gracious favour and protection, we most humbly commend ourselves, and all that belong unto us; (especially all of this house and

and family.) The Lord bless, and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up the light of his countenance upon us, and give us his peace, this night and for evermore. *Amen.*

A Prayer from the Liturgy, proper for all Times.

ALmighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them, who with hearty repentance and true faith turn upon thee: Have mercy upon me, pardon, and deliver me from all my sins; confirm and strengthen me in all goodness; and bring me to everlasting life through Jesus Christ our Lord. *Amen.*

A Prayer of St. PAUL'S.

In Ephesians, *Chap.* iii. *Ver.* 14—21.

I Bow my knees unto thee, O Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named: beseeching that thou wouldest grant me, according to the riches of thy glory, to be strengthened with might by thy spirit in the inner man: that Christ may dwell in my heart by faith: that being rooted and grounded in love, I may be able to comprehend with all Saints, what is the length and breadth, and depth and height: and to know the

the love of Christ, which passeth knowledge; that I may be filled with all the fulness of God.

Now unto thee, who art able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: unto thee be glory in the church by Christ Jesus, throughout all ages, world without end. *Amen.*

N. B. Many of the Collects for Sundays and other Holydays, in the Book of Common Prayer, may be properly used upon various occasions, and particularly the Collect for the second Sunday in *Advent*, may be used before reading the sacred Scriptures.

No directions for the publick worship are given, as you are furnished with a little tract in your Prayer-book for that purpose, entitled *Directions for a devout and decent behaviour in the public worship of God*, which, it is to be hoped, you will diligently read; and at the 25th page you will find *Collects* proper for all occasions pointed out. And, for the Sacrament, Bishop *Wilson*'s book will be put into your hands, when you are desirous to communicate. In which, as well as in Dr. *Stanhope*'s St. *Austin*, and his *Thomas a Kempis*, you will do well to employ yourself seriously and diligently.

A Prayer to be used during Sickness.

N.B. *If the sick Person is so very ill that she cannot read this herself, she may desire some friend to repeat it to her, and then she may add at the conclusion her hearty* Amen.

ALmighty, and most righteous Lord God, "in whose hands are the appointments of life and death," give me grace to consider that this my sickness is of thy sending; and to acknow-

knowledge as well the justice, as the mercifulness of thy visitation and my sufferings. May I look up to thee for strength to bear, and grace to profit by it. It comes, O my God, *as thy scourge* for my sins, which is to make me see, feel, and avoid them; *as thy medicine* to cure my spiritual diseases; and *as thy fiery trial*, which is to prove my virtues, and purge away my dross. Let it not fail, Lord, to answer these gracious purposes. Bring to my mind all such considerations as may revive and succour me, and raise me above all discouragements and fear; and let my thoughts under this visitation, be only those of love and thankfulness; of resignation and obedience; of humility and hope in thy mercy. Give me patience, I beseech thee, and a full trust in thy most gracious promises, that I may entertain no evil surmises; nor shew any indecent carriage, which would add to my guilt, if I die; or to my remorse and shame, if I live.

Pity thy sick servant, and lessen my sorrows, O Father of mercies, out of compassion to my weakness. Pardon my restless complainings, and support me under them by thy comforts. Direct and recompense the labours and kindness of those who charitably and friendly attend me in my sickness. Keep me always submissive and devout towards thee, and no ways impatient or ungrateful towards those around me. May thy

blessing

blessing accompany all their endeavours for my good, and all the medicines I take. Put an end in due time to my disease, *(or to my pains!)* either restore me to my strength, health and ease, granting me the mercies of a longer life, or else prepare me more immediately for a blessed and eternal life, for our Lord JESUS CHRIST's sake, who died for our sins, and rose again for our justification. *Amen.*

Hath God mercifully restored you to health? Surely you cannot doubt the obligations you lie under, to be thankful for his mercies. Dreadful INDEED, THAT OUT OF TEN LEPERS WHO WERE CLEANSED, *only one should return to give thanks! But take special care that you follow not the example of the nine, (See* Luke xvii. 7.) *for instances of such ingratitude are too common.*

A Prayer after Recovery.

MOST gracious and merciful God, the fountain of life, I return thee humble and hearty thanks for having spared the life of thy servant; I adore thee as the *Author* of my *Cure*, and praise thee for the success thou hast given to those applications which were the means of effecting it. May I remember the chastisements, the instructions, and the deliverance I have received; and may I be enabled to perform the good resolutions I made in my sickness. As thou hast condescended to hearken to the prayer of so sinful a creature, may I "call upon thee as long as I live." Being made whole, may I "go

"go away and sin no more, lest a worst thing come unto me": Having known the bitterness of affliction, may I pity and endeavour to relieve those that labour under it. And may I never forget my obligations to thee, and the kindness of those about me (especially my Benefactors of this *House*.) I humbly recommend *them* and *myself* to thy continued mercy, and everlasting favour, through JESUS CHRIST, my Lord and Saviour. *Amen*.

N.B. These two *Prayers*, as well as the verses for the use of the Sick, are taken from Dr. *Stonhouse*'s treatise, called *Advice to a Patinet*, &c. a book to be recommended to all Hospitals and Infirmaries. Tho' indeed his *Directions to the Uninstructed*, may be of more general utility.

Some Instances of CHRIST'S *Life, proposed for Imitation.*

[These are extracted from *Burkit*'s Exposition of the New Testament, at the close of his Remarks on St. *John*'s Gospel, where all who have this useful book in their possession, may find proper comments on these instances of our Saviour's Life.

1. HIS early piety. See *Luke* ii. 46, 47.

2. His obedience to his earthly parents. See *Luke* ii. 51.

3. His unwearied diligence in doing good. See *Acts* x. 38.

4. His humility and lowliness of mind. See *Matt*. xi. 29.

5. The

5. The unblameableness and inoffensiveness of his life and actions. See *Matt.* xix. 27.

6. His eminent self-denial. See *Phil.* ii. 7, 8.

7. His contentment in a low and mean condition in this world. See *Luke* ix. 58. *Phil.* iv. 11.

8. His frequent performance of the duty of private prayer. See *Luke* vi. 12. *Mark* i. 35.

9. His affectionate performance of the duty of praise and thanksgiving. See *Matt.* xi. 25. *John* xi. 41.

10. His compassion towards those who were miserable, and in distress. See *Matt.* xx. 34.

11. His spiritual, entertaining, and useful discourse. See *Luke* xiv. 7. xxiv. 13.

12. His free, familiar, sociable behaviour. See *Matt.* xi. 19. *Luke* v. 29.

13. His patience under sufferings and reproaches. See 1 *Pet.* ii. 21, 22.

14. His readiness to forgive injuries. See *Luke* xxiii. 34.

15. His laying to heart the sins as well as sufferings of others. See *Mark* iii. 5.

16. His zeal for the public worship of God. See *John* ii. 17.

17. His glorifying his father in all he did. See *John* xvii. 4.

18. His impartiality in reproving sin. See *Matt.* xxii. 23.

19. His universal obedience to his father's will, and chearful submission to his father's pleasure. See *Matt.* xxvi. 29.

20. His laws and practice of universal holiness both in heart and life. See *Luke* iv. 34.

We must remember, "so to imitate *Christ* for "our *Pattern*, as to acknowledge him for our "*high-priest* and *intercessor*," as we are taught in the following excellent prayer from the Liturgy, proper to be used at all seasons.

ALmighty God, who hast given thy only Son to be unto us both a *Sacrifice* for sin, and also an *Example* of godly life: give us grace that we may always most thankfully receive that his inestimable benefit: and also daily endeavour ourselves to follow the steps of his most holy life; and finally to be made partakers of his resurrection, through the same Jesus Christ, our mediator and advocate. *Amen.*

The PRAYER *used in the* MAGDALEN-CHAPEL.

FATHER of mercies, and God of all comfort, who hast sent thy Son Jesus Christ into the world, to seek and to save that which was lost; we praise thy holy name for the bountiful provision made in this place for the spiritual and temporal wants of miserable offenders: beseeching thee so to dispose our hearts by the

the powerful working of thy bleſſed Spirit, that thro' ſincere repentance and a lively faith, we may obtain remiſſion of our ſins, and all the precious promiſes of thy goſpel. Awaken thoſe, who have not yet a due ſenſe of their guilt; and perfect a godly ſorrow, where it is begun. Renew in us whatſoever hath been decayed by the fraud and malice of the Devil, or by our own carnal will and frailneſs: preſerve us, after eſcaping the pollutions of the world, from being again intangled therein; and keep us in a ſtate of conſtant watchfulneſs and humility. Forgive, as we do from our hearts, thoſe who have injured us; and grant to all, who have ſeduced others, or been ſeduced themſelves into wickedneſs, that they may forſake the evil of their doings, and live. Make this houſe a bleſſing, we pray thee, to the ſouls and bodies of all its inhabitants; and a glorious monument of thy grace, abounding to the chief of ſinners. Strengthen the hands, direct the counſels, reward the labours and the liberality of all who are engaged in the government or ſupport of it; and increaſe the number of thoſe who have a zeal for thy glory, and compaſſion on the ignorant, and on them that are out of the way; that many may be turned from darkneſs to light, and from the power of Satan unto thee their God, thro' the merits and mediation of Jeſus Chriſt our Lord. *Amen.*

HYMNS

AND

SACRED POEMS

For the USE of the

MAGDALENS.

HYMN I.

For the MORNNIG.

AWAKE, my ſoul, and with the ſun,
Thy daily ſtage of duty run:
Shake off dull ſloth, and early riſe,
To pay thy morning ſacrifice.

Redeem thy miſ-ſpent moments paſt,
And live this day, as if 'twere laſt:
Thy talents to improve take care;
For the great day thyſelf prepare.

Let all thy converſe be ſincere,
Thy conſcience as the noon-day, clear;
For God's all-ſeeing eye ſurveys
Thy ſecret thoughts, thy works, and ways.

Wake, and lift up thyſelf, my heart,
And with the angels bear thy part,
Who all night long unwearied ſing
High glory to th' eternal King.

I wake, I wake, ye heavenly choir,
May your devotion me inſpire:
That I, like you, my age may ſpend;
Like you, may on my God attend.

May

May I, like you, in God delight;
Have all day long my God in ſight;
Perform, like you, my Maker's will;
O! may I never more do ill.

Glory to thee, who ſafe haſt kept,
And haſt refreſh'd me whilſt I ſlept;
Grant, Lord, when I from death ſhall wake,
I may of endleſs life partake.

Lord, I my vows to thee renew;
Scatter my ſins as morning dew:
Guard my firſt ſprings of thought and will,
And with thyſelf my ſpirit fill.

Direct, controul, ſuggeſt this day,
All I deſign, or do, or ſay;
That all my pow'rs, with all their might,
In thy ſole glory may unite.

Praiſe God, from whom all bleſſings flow;
Praiſe him, all creatures here below:
Praiſe him above, angelic hoſt;
Praiſe Father, Son, and Holy Ghoſt.

Bishop Ken

HYMN II.

For the EVENING.

GLORY to thee, my God, this night,
For all the bleſſings of the light:
Keep me, O keep me, King of Kings,
Under thy own almighty wings.

Forgive me, Lord, for thy dear Son,
The ills which I this day have done;
That with the world, myſelf, and thee,
I ere I ſleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
Teach me to die, that ſo I may
With joy behold the judgment-day.

Let my bleſt guardian, while I ſleep,
His watchful ſtation near me keep;
My heart with love celeſtial fill,
And guard from the approach of ill.

Lord, let my ſoul for ever ſhare
The bliſs of thy paternal care:
'Tis heav'n on earth, 'tis heav'n above,
To ſee thy face, and ſing thy love.

Shou'd Death itſelf my ſleep invade,
Why ſhou'd I be of Death afraid?
Protected by thy ſaving arm,
Tho' he may ſtrike, he cannot harm.

For death is life, and labour reſt,
If with thy gracious preſence bleſt:
Then welcome ſleep or death to me,
I'm ſtill ſecure, for ſtill with Thee!

Praiſe God, from whom all bleſſings flow;
Praiſe him, all creatures here below:
Praiſe him above, angelic hoſt:
Praiſe Father, Son, and holy Ghoſt.

Bishop Kenn

HYMN III.

PSALM XIX.

7 THE ſpacious firmament on high,
With all the blue etherial ſky,
And ſpangled heav'ns, a ſhining frame,
Their great original proclaim.
Th' unwearied ſun from day to day,
Does his Creator's pow'r diſplay,
And publiſhes to ev'ry land
The work of an Almighty hand.

9 Soon as the ev'ning ſhades prevail,
The Moon takes up the wond'rous tale,
And nightly to the liſt'ning earth
Repeats the ſtory of her birth:
Whilſt all the ſtars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And ſpread the truth from pole to pole.

What though in ſolemn ſilence all
Move round this dark terreſtrial ball;
What though nor real voice nor ſound
Amid their radiant orbs be found;

In

In reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
"The hand that made us is divine."

HYMN IV.

PSALM XXIII.

THE Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye:
My noon-day walks he shall attend,
And all my midnight hours defend.

When in the sultry glebe I faint,
Or on the thirsty mountain pant,
To fertile vales and dewy meads
My weary wandering steps he leads,
Where peaceful rivers, soft and slow,
Amid the verdant landskip flow.

Though in the paths of death I tread,
With gloomy horrors overspread,
My stedfast heart shall fear no ill,
For thou, O Lord, art with me still;
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

Though in a bare and rugged way,
Through devious lonely wilds I stray,
Thy bounty shall my pains beguile,
The barren wilderness shall smile,
With sudden greens and herbage crown'd,
And streams shall murmur all around.

HYMN V.

The CHRISTIAN'S *Hope.*

WHEN rising from the bed of death,
O'erwhelm'd with guilt and fear;
I see my Maker, face to face;
O how shall I appear!

If yet, while pardon may be found,
And mercy may be ſought,
My heart with inward horror ſhrinks,
And trembles at the thought:
When thou, O Lord, ſhalt ſtand diſclos'd
In majeſty ſevere,
And ſit in judgment on my ſoul;
O how ſhall I appear!
But thou haſt told the troubled mind,
Who does her ſins lament;
The timely tribute of her tears
Shall endleſs woe prevent.
Then ſee the ſorrow of my heart,
E'er yet it be too late;
And hear my Saviour's dying groans
To give theſe ſorrows weight.
For never ſhall my ſoul deſpair
Her pardon to procure,
Who knows thy only Son has dy'd,
To make her pardon ſure.

HYMN VI.
On GRATITUDE.

WHEN all thy mercies, O my God,
My riſing ſoul ſurveys;
Tranſported with the view, I'm loſt
In wonder, love, and praiſe.
O how ſhall words with equal warmth
The gratitude declare,
That glows within my raviſh'd heart!
But thou canſt read it there.
Thy providence my life ſuſtain'd,
And all my wants redreſt,
When in the ſilent womb I lay,
And hung upon the breaſt.
To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learnt
To form themſelves in prayer.

Unnum-

Unnumber'd comforts on my ſoul
  Thy tender care beſtow'd,
Before my infant heart conceiv'd
  From whom thoſe comforts flow'd.

Through hidden dangers, toils and deaths,
  It gently clear'd my way,
And through the pleaſing ſnares of vice,
  More to be fear'd than they.

When worn by ſickneſs, oft haſt thou
  With health renew'd my face;
And when in ſin and ſorrow ſunk,
  Reviv'd my ſoul with grace.

Ten thouſand thouſand precious gifts
  My daily thanks employ;
Nor is the leaſt a chearful heart,
  That taſtes thoſe gifts with joy.

Through ev'ry period of my life
  Thy goodneſs I'll purſue;
And after death in diſtant worlds
  The glorious theme renew.

When nature fails, and day and night
  Divide thy works no more;
My ever-grateful heart, O Lord,
  Thy mercy ſhall adore.

Through all eternity to thee
  A joyful ſong I'll raiſe;
For oh! Eternity's too ſhort
  To utter all thy praiſe.

HYMN VII.

The Excellency of the BIBLE.

GREAT God, with wonder and with praiſe
  On all thy works I look:
But ſtill thy wiſdom, pow'r, and grace,
  Shine brighter in thy book.

The ſtars that in their courſes roll,
  Have much inſtruction giv'n;
But thy good word informs my ſoul
  How I may ſoar to heav'n.

The

The fields provide me food, and shew
  The goodness of the Lord;
But fruits of life and glory grow
  In thy most holy word.

Here are my choicest treasures hid,
  Here my best comfort lies;
Here my desires are satisfy'd
  And hence my hopes arise.

Lord, make me understand thy law;
  Shew what my faults have been;
And from thy gospel let me draw
  Pardon for all my sin.

Here would I learn how Christ has dy'd
  To save my soul from hell:
Not all the books on earth beside
  Such heav'nly wonders tell.

Then let me love my Bible more,
  And take a fresh delight,
By day to read these wonders o'er,
  And meditate by night.

HYMN VIII.

On the SABBATH.

LORD of the Sabbath, hear our vows
  On this thy day, in this thy house;
Accept, as grateful sacrifice,
The songs which from thy servants rise.

Thine early Sabbaths, LORD, we love;
But there's a nobler rest above:
To that our lab'ring souls aspire
With ardent pangs of strong desire.

No more fatigue, no more distress,
Nor sin nor hell shall reach the place:
No groans to mingle with the songs
Resounding from immortal tongues.

No rude alarms of raging foes:
No cares to break the long repose;
No midnight shade, no clouded Sun,
But sacred, high, eternal noon.

O long expected day! begin;
Dawn on these realms of woe and sin:
Fain would we leave this weary road,
And sleep in death, to rest with God.

HYMN IX.

On the SACRAMENT.

MY God, and is thy table spread?
And does thy cup with love o'erflow?
Thither be all thy children led,
And let them all thy sweetness know.

Hail sacred feast, which Jesus makes!
Rich banquet of his flesh and blood!
Thrice happy he, who here partakes
That sacred stream, that heav'nly food.

Why are its dainties all in vain
Before unwilling hearts display'd?
Was not for you the victim slain?
Are you forbid the children's bread?

O let thy table honour'd be,
And furnish'd well with joyful guests;
And may each soul salvation see,
That here its sacred pledges tastes.

Let crouds approach with hearts prepar'd;
With hearts inflam'd let all attend:
Nor, when we leave our father's board,
The pleasure or the profit end.

Revive thy dying churches, Lord,
And bid our drooping graces live,
And more that energy afford,
A Saviour's blood alone can give.

HYMN X.

On the same.

AND are we now brought near to God,
Who once at distance stood?
And to effect this glorious change,
Did Jesus shed his blood!

Oh

Oh for a ſong of ardent praiſe
  To bear our ſouls above!
What ſhould allay our lively hope,
  Or damp our flaming love?

Draw us, O Lord, with quick'ning grace,
  And bring us yet more near;
Here we may ſee thy glories ſhine,
  And taſte thy mercies here.

O may that love which ſpread thy board,
  Diſpoſe us for the feaſt;
May faith behold a ſmiling God
  Thro' Jeſu's bleeding breaſt.

Fir'd with the view, our ſouls ſhall riſe
  In ſuch a ſcene as this,
And view the happy moment near,
  That ſhall complete our bliſs.

HYMN XI.
On CHRISTMAS-DAY.

HIGH let us ſwell our tuneful notes,
  And join th' angelic throng;
For angels no ſuch love have known
  T' awake a chearful ſong.

Good will to ſinful men is ſhewn,
  And peace on earth is given;
For lo! the incarnate Saviour comes
  With meſſages from heaven.

Juſtice and grace, with ſweet accord,
  His riſing beams adorn;
Let heav'n and earth in concert join,
  Now ſuch a child is born.

GLORY to GOD in higheſt ſtrains,
  In higheſt worlds be paid;
His glory by our lips proclaim'd,
  And by our lives diſplay'd.

When ſhall we reach thoſe bliſsful realms
  Where CHRIST exalted reigns;
And learn of the celeſtial choir,
  Their own immortal ſtrains?

HYMN

HYMN XII.

On the NEW YEAR.

GOD of my life, thy conſtant care
With bleſſings crowns the op'ning year,
This guilty life doſt thou prolong,
And wake anew mine annual ſong.

How many precious ſouls are fled
To the vaſt regions of the dead,
Since from this day the changing ſun
Thro' his laſt yearly period run.

We yet ſurvive; but who can ſay,
Or thro' the year, or month, or day,
"I will retain this vital breath;
"Thus far at leaſt, in league with death."

That breath is thine, eternal GOD;
'Tis thine to fix my ſoul's abode:
It holds its life from thee alone,
On earth, or in the world unknown.

To thee our ſpirits we reſign;
Make them and own them ſtill as thine;
So ſhall they ſmile ſecure from fear,
Tho' death ſhould blaſt the riſing year.

Thy children, eager to be gone,
Bid time's impetuous tide roll on,
And land them on that blooming ſhore,
Where years and death are known no more.

HYMN XIII.

On the PASSION.

FROM whence theſe dire portents around,
That earth and heav'n amaze?
Wherefore do earthquakes cleave the ground?
Why hides the ſun his rays?

Not thus did SINAI's trembling head
With ſacred horror nod,
Beneath the dark pavilion ſpread
Of the deſcending God!

Thou

Thou earth, thy lowest centre shake;
  With JESU sympathize!
Thou sun, as hell's deep gloom be black,
  'Tis thy Creator dies!
What tongue the tortures can declare
  Of this vindictive hour?
Wrath he alone had will to share,
  As he alone had pow'r!
See, streaming from the fatal tree,
  His all-atoning blood!
Is this the infinite?—'Tis He!
  My SAVIOUR and my GOD!
For me these pangs his soul assail,
  For me the death is borne!
My sin gave sharpness to the nail
  And pointed ev'ry thorn.
Let sin no more my soul enslave;
  Break, Lord, the tyrant's chain;
Oh save me, whom thou cam'st to save,
  Nor bleed, nor die in vain!

HYMN XIV.

For EASTER.

JESUS Christ is risen to day; Hallelujah
  Our triumphant holyday;
Who did once upon the cross,
Suffer to redeem our loss.

  Hymns of praise then let us sing
Unto Christ our heavenly king;
Who endur'd the cross, and grave,
Sinners to redeem and save.

  But the pains which he endur'd,
Our salvation have procur'd;
Now above the sky he's king,
Where the angels ever sing: Hallelujah!

HYMN

HYMN XV.

For WHIT-SUNDAY.

CREATOR Spirit, by whose aid
The world's foundations first were laid:
Come, visit every pious mind;
Come, pour thy joys on human kind!

From sin and sorrow set us free,
And make thy temples worthy thee:
Illumine our dull darken'd sight,
Thou source of uncreated light.

Thrice holy fount, thrice holy fire,
Our hearts with heavenly love inspire:
Come, and thy sacred unction bring
To sanctify us while we sing.

Plenteous of Grace, descend from high,
Rich in thy seven-fold energy!
Thou strength of his almighty hand,
Whose power does heaven and earth command.

Proceeding Spirit, our defence,
Who dost the gifts of tongues dispense:
Refine and purge our earthly parts;
But oh inflame and fire our hearts!

Our frailties help, our vice controul
Submit the senses to the soul;
Feeble alas! we are, and frail;
Let not the world or flesh prevail.

Chace from our minds th' infernal foe,
And Peace, the fruit of Love, bestow:
And lest our feet should step astray,
Protect and guide us in the way!

Make us eternal Truths receive,
And practise all that we believe:
Give us thyself, that we may see
The Father and the Son by thee!

Immortal honours, endless fame
Attend th' Almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died:

And

And equal adoration be
Creator Spirit, paid to thee :
" Come, visit every pious mind ;
" Come, pour thy joys on human kind !"

HYMN XVI.

For a FAST-DAY.

GREAT God of Hosts attend our pray'r
And make the *British* isles thy care ;
To thee we raise our suppliant cries,
When angry nations round us rise.

Fain would they tread our glory down,
And in the dust defile our crown,
Deluge our houses, with our blood,
And burn the temples of our God.

But 'midst the thunder of their rage,
We thy protection would engage ;
O raise thy saving arm on high,
And bring renew'd deliv'rance nigh.

May *Britain* as one man be led,
To make the Lord her fear and dread ;
Our souls no other fear shall know,
Though earth were leagu'd with hell below.

Give ear, ye countries from afar,
Ye proud associate nations hear,
While fix'd on him who rules the sky,
Our hearts your threaten'd war defy.

Ye people, gird yourselves in vain,
Your scatter'd force unite again ;
Again shall all that force be broke,
When God, with us, shall deal the stroke.

Now he records our humble tears,
With ardent vows for future years,
And destines for approaching days
Victorious shouts and songs of praise.

Emmanuel's land shall safe remain,
Blest with its Saviour's gentle reign ;
'Till every hostile rumour cease,
In the fair realms of perfect peace.

HYMN

HYMN XVII.

On THANKSGIVING.

GLORY be to God our King,
Thine eternal love we sing:
Thou hast bar'd thine arm divine,
Wrought salvation: Made us thine. *Hallelujah.*

Wand'ring sheep, how far from home
Sore bewilder'd did we roam!
Till the gracious shepherd came;
Sought and sav'd: O praise his name!

Death, no more we dread thy sting;
Sin subdu'd, we joyful sing;
Grave, thy terrors we defy;
We shall live; for Christ did die.

Fir'd with gratitude, we raise
All our souls to sound thy praise;
Touch each heart, each tongue inspire,
Sing we higher, still and higher.

Down to deepest hell depress'd,
Jesu rescu'd, rais'd, and bless'd;
Open'd mercy's golden gate,
Mercy, here who holds her seat.

Happy mansion! every voice,
In the blest retreat rejoice;
Let each voice united sound,
"Be the walls with gladness crown'd."

Blessings, Lord, profusely shed,
On each hand, each heart, each head;
Who, with generous pity, join
In the great, the good design.

Elevate our souls to thee,
Thou our guide, and guardian be;
Worthy, worthy may we prove,
Lord of such distinguish'd love!

Blessing, thankful all our days,
May we pray, rejoice, and praise;
'Till the glorious trump shall sound,
And our raptur'd hearts rebound; *Hallelujah.*

HYMN XVIII.

Thanks to GOD.

ALL glorious God, what hymns of praiſe,
Shall our tranſported voices raiſe?
What ardent love and zeal are due,
While heav'n ſtands open to our view?

Once we were fall'n, and oh how low!
Juſt on the brink of endleſs woe:
Doom'd to the heritage in hell,
Where ſinners in deep darkneſs dwell.

But lo, a ray of chearful light,
Scatters the horrid ſhades of night:
Lo, what triumphant grace is ſhewn,
To ſouls impoveriſh'd and undone!

Far, far beyond theſe mortal ſhores
A bright inheritance is ours:
Where ſaints in light our coming wait,
To ſhare their holy blisful ſtate.

If ready dreſt for heav'n we ſhine,
Thine are the robes, the crown is thine:
May endleſs years their courſe prolong,
While, "Thine the praiſe" is all our ſong.

HYMN XIX.

Againſt LEWDNESS.

WHY ſhould you let you wand'ring eyes
Entice your ſouls to ſhameful ſin?
Scandal and ruin are the prize
You take ſuch fatal pains to win.

This brutal vice makes reaſon blind,
And blots the name with hateful ſtains;
It waſtes the fleſh, pollutes the mind,
And tears the heart with racking pains.

Let David ſpeak with heavy groans,
How it eſtrang'd his ſoul from God;
Made him complain with ceaſeleſs moans,
And fill'd his houſe with wars and blood.

Let

Let Solomon and Samſon tell,
Their melancholy ſtories here,
How bright they ſhone,—how low they fell
When ſin's vile pleaſures coſt them dear.

In vain you chuſe the darkeſt time,
Nor let the ſun behold the ſight;
In vain you hope to hide your crime
Behind the curtains of the night:

The wakeful ſtars and midnight moon
Watch your foul deeds, and know your ſhame;
And God's own eye, like beams of noon,
Strikes through the ſhade, and marks your name.

What will you do when heav'n inquires
Into thoſe ſcenes of ſecret ſin?
And luſt, with all its guilty fires,
Shall make your conſcience rage within?

How will you curſe your wanton eyes,
Curſe the lewd partners of your ſhame,
When death with horrible ſurpriſe,
Shews you the pit of quenchleſs flame.

Flee, ſinners, flee, th' unlawful bed,
Leſt vengeance ſend you down to dwell
In the dark regions of the dead;
To feed the fierceſt fire in hell.

HYMN XX.

On the LAST JUDGMENT.

THE day of wrath, that dreadful day
Shall the whole world in aſhes lay,
As DAVID and the Sybils ſay.

What horror will invade the mind,
When the ſtrict Judge, who would be kind,
Shall have few venial faults to find?

The laſt loud trumpet's wond'rous ſound
Shall through the rending tombs rebound,
And wake the nations under ground.

Nature and death ſhall, with ſurpriſe,
Behold the pale offender riſe,
And view the judge with conſcious eyes.

Then ſhall, with univerſal dread,
The ſacred myſtic book be read,
To try the living and the dead.

The judge aſcends his awful throne,
He makes each ſecret ſin be known,
And all with ſhame confeſs their own.

Oh, then what intereſt ſhall I make,
To ſave my laſt important ſtake,
When the moſt juſt have cauſe to quake!

Thou mighty, formidable King,
Thou mercy's unexhauſted ſpring,
Some comfortable pity bring.

Forget not what my ranſom coſt,
Nor let my dear-bought ſoul be loſt,
In ſtorms of guilty terror toſt.

Thou, who for me did'ſt feel ſuch pain,
Whoſe precious blood the croſs did ſtain,
Let not thoſe agonies be vain.

Thou, whom avenging powers obey,
Cancel my debt, too great to pay,
Before the ſad accounting day.

Surrounded with amazing fears,
Whoſe load my ſoul with anguiſh bears,
I ſigh, I weep; accept my tears.

Thou, who wert mov'd with MARY's grief,
And by abſolving of the thief,
Haſt given me hope; now give relief.

Reject not my unworthy prayer:
Preſerve me from that dangerous ſnare,
Which death and gaping hell prepare.

Give my exalted ſoul a place,
Among thy choſen right-hand race,
The ſons of God, and heirs of grace.

From that inſatiable abyſs,
Where flames devour, and ſerpents hiſs,
Promote me to thy ſeat of bliſs.

Proſtrate

Proſtrate my contrite heart I rend,
My God, my Father, and my Friend,
Do not forſake me in my end.

Well may they curſe their ſecond breath,
Who riſe to a reviving death:
Thou, great Creator of mankind,
Let guilty man compaſſion find!

HYMN XXI.

PUBLIC THANKSGIVING.

SALVATION doth to God belong;
His pow'r and grace ſhall be our ſong;
His hand hath dealt a deadly blow,
And terror ſtrikes the haughty foe.

Praiſe to the Lord, who bows his ear
Propitious to his people's prayer;
And, tho' deliverance long delay
Anſwers in his well-choſen day.

O may thy grace our land engage
(Reſcu'd from fierce tyrannic rage)
The tribute of its love to bring
To thee, our Saviour, and our King!

Our temples, guarded from the flame,
Shall echo thy triumphant name;
And ev'ry peaceful private home
To thee a temple ſhall become.

Still be it our ſupreme delight,
To walk as in thy honour'd ſight:
Still in thy precepts and thy fear
To life's laſt hour to perſevere.

HYMN XXII.

The WISH.

IN vain the duſky night retires,
And ſullen ſhadows fly:
In vain the morn with purple light
Adorns the eaſtern ſky.

In vain the gaudy rising sun,
  The wide horizon gilds;
Comes glitt'ring o'er the silver streams,
  And chears the dewy fields.

In vain, dispensing vernal sweets,
  The morning breezes play;
In vain, the birds with chearful songs,
  Salute the new-born day.

In vain,—unless my Saviour's face
  These gloomy clouds controul,
And dissipate the sullen shades
  That press my drooping soul.

Oh! visit then thy servant, Lord,
  With favour from on high:
Arise, my bright, immortal sun,
  And all these shades will die.

When, when shall I behold thy face,
  All radiant and serene,
Without those envious dusky clouds
  That make a veil between?

When shall that long-expected day
  Of sacred vision be,
When my impatient soul shall make
  A near approach to thee?

HYMN XXIII. *For* MIDNIGHT.

By Bishop KENN, *Author of the Morning and Evening Hymns.*

MY God, now I from sleep awake,
  The sole possession of me take;
From midnight terrors me secure,
And guard my heart from thoughts impure.

Blest angels, while we silent lye,
You hallelujahs sing on high:
You joyful hymn the Ever-Blest;
Before the throne, and never rest.

I with your choir celestial join,
In offering up a hymn divine:
With you in heaven I hope to dwell,
And bid the night and world farewell.

My

My ſoul, when I ſhake off this duſt,
Lord, in thy arms I will entruſt:
O make me thy peculiar care,
Some manſion for my ſoul prepare.

Give me a place at thy ſaint's feet,
Or ſome fall'n angel's vacant ſeat:
I'll ſtrive to ſing as loud as they
Who ſit above in brighter day.

O may I always ready ſtand,
With my lamp burning in my hand:
May I in ſight of heaven rejoice,
Whene'er I hear the Bridegroom's voice.

All praiſe to thee, in light array'd,
Who light thy dwelling place haſt made:
A boundleſs ocean of bright beams,
From thy all-glorious God-head ſtreams.

The ſun, in its meridian height,
Is very darkneſs in thy ſight:
My ſoul, O lighten and inflame,
With thought and love of thy great name.

Bleſs'd Jeſu! thou on heav'n intent,
Whole nights haſt in devotion ſpent;
But I, frail creature, ſoon am tir'd,
And all my zeal is ſoon expir'd.

My ſoul, how canſt thou weary grow
Of antedating bliſs below,
In ſacred hymns and heav'nly love,
Which will eternal be above?

Shine on me, Lord, new life impart,
Freſh ardours kindle in my heart:
One ray of thy all-quick'ning light,
Diſpels the ſloth and clouds of night.

Lord, leſt the tempter me ſurpriſe,
Watch over thine own ſacrifice;
All looſe, all idle thoughts caſt out,
And make my very dreams devout.

Praiſe God, from whom all bleſſings flow,
Praiſe him, all creatures here below:
Praiſe him above ye heav'nly hoſt:
Praiſe Father, Son, and Holy Ghoſt.

VERSES *for the Use of the Sick.*

MY God, with grateful heart I'll raise
A daily altar to thy praise;
Thy friendly hand my course directs,
Thy watchful eye my bed protects.

When dangers, woes, or death are nigh,
Past mercies teach me where to fly;
The same Almighty arm can aid,
Now sickness grieves, and pains invade.

To all the various helps of art,
Kindly thy healing Pow'r impart;
BETHESDA's bath * refus'd to save,
Unless an angel bless'd the wave.

All med'cines act by thy decree,
Receive commission all from THEE:
And not a plant which spreads the plains,
But teems with health when heaven ordains.

Clay and Siloam's † Pool we find,
At heav'ns command restor'd the blind;
Hence Jordan's ‡ waters once were seen
To wash a Syrian leper clean.

But grant me nobler favours still,
Grant me to know and do thy will;
Purge my foul soul from every stain,
And save me from eternal pain.

Can such a wretch for pardon sue!
My crimes, my crimes arise in view,
Arrest my trembling tongue in prayer,
And pour the horrors of despair.

But, oh! regard my contrite sighs,
My tortur'd breast, my streaming eyes;
To me thy boundless love extend,
My God, my Father, and my Friend!

These lovely names I ne'er could plead,
Had not thy son vouchsaf'd to bleed;
His blood procures for Adam's race
Admittance to the throne of grace.

* See *John* v. 4. † *John* ix. 7. ‡ 1 *Kings* v. 10.

When

When vice hath shot its poison'd dart,
And conscious guilt corrodes the heart:
His blood is all sufficient found,
To draw the shaft, and heal the wound.

What arrows pierce so deep as sin?
What venom gives such pain within?
Thou great Physician of the soul,
Rebuke my pangs, and make me whole.

Oh! If I trust thy sovereign skill,
With deep submission to thy will;
Sickness and death shall both agree
To bring me, Lord, at last to THEE.

CHARITY.

A Paraphrase on the Thirteenth Chapter of the First Epistle to the Corinthians.

DID sweeter sounds adorn my flowing tongue
Than ever man pronounc'd, or Angel sung;
Had I all knowledge, human and divine,
That thought can reach, or science can define;
And had I power to give that knowledge birth
In all the speeches of the babling earth;
Did Shadrach's zeal my glowing breast inspire,
To weary tortures, and rejoice in fire;
Or had I faith like that which Israel saw,
When Moses gave them miracles and law:
Yet, gracious CHARITY, indulgent guest,
Were not thy power exerted in my breast,
Those speeches would send up unheeded prayer,
That scorn of life would be but wild despair:
A cymbal's sound were better than my voice:
My Faith were form: my eloquence were noise.

CHARITY, decent, modest, easy, kind,
Softens the high, and rears the abject mind;
Knows with just reins, and gentle hand to guide,
Betwixt vile shame, and arbitrary pride:
Not soon provok'd, she easily forgives,
And much she suffers, as she much believes:
Soft peace she brings, wherever she arrives,
She builds our quiet, as she forms our lives:

Lays

Lays the rough paths of peevish nature ev'n,
And opens in each heart a little heav'n.

Each other gift which God on man bestows,
Its proper bound, and due restriction knows:
To one fix'd purpose dedicates its pow'r,
And finishing its act, exists no more.
Thus in obedience to what heaven decrees,
Knowledge shall fail, and prophecy shall cease;
But lasting Charity's more ample sway,
Not bound by time, nor subject to decay,
In happy triumph shall for ever live,
And endless good diffuse, and endless praise receive.

The UNKNOWN WORLD.

HARK my gay friend, that solemn toll
Speaks the departure of a soul:
'Tis gone,—that's all—we know not where,
Or how th' unbody'd soul does fare.

In that mysterious world none knows,
But God alone, to whom it goes;
To whom departed souls return,
To take their doom, to smile, or mourn.

Oh! by what glimmering light we view
That unknown world we're hast'ning to!
God has lock'd up the mystic page,
And curtain'd darkness round the stage!

Wise heav'n, to render search perplext,
Has drawn 'twixt this world and the next
A dark impenetrable screen,
All behind which is yet unseen!

We talk of heav'n, we talk of hell;
But what they mean, no tongue can tell!
Heav'n is the realm where angels are,
And hell the chaos of despair.

But what these awful words imply,
None of us know, before we die!
Whether we will or no, we must
Take the succeeding world on trust.

This hour, perhaps, our friend is well;
The next, we hear, his passing-bell!

He

He dies! and then for aught we ſee
Ceaſes at once to breathe and be.

Thus launch'd from life's ambiguous ſhore,
Ingulph'd in death, appears no more,
Then, undirected, to repair
To diſtant worlds we know not where.

Swift flies the ſoul; perhaps 'tis gone
A thouſand leagues beyond the ſun;
Or twice ten thouſand more thrice told,
Ere the forſaken clay is cold!

And yet, who knows, if friends we lov'd,
Though dead, may be ſo far remov'd?
Only this vail of fleſh between,
Perhaps they watch us, though unſeen.

Whilſt we, their loſs lamenting, ſay,
"They're out of hearing, far away;"
Guardians to us, perhaps they're near,
Conceal'd in vehicles of air.

And yet no notices they give,
Nor tell us where, or how they live;
Though conſcious, whilſt with us below,
How much themſelves deſir'd to know.

As if bound up by ſolemn fate,
To keep this ſecret of their ſtate,
To tell their joys or pains to none,
That man may live by faith alone.

Well, let my ſov'reign, if he pleaſe,
Lock up his marvellous decrees;
Why ſhould I wiſh him to reveal
What he thinks proper to conceal?

It is enough that I believe
Heav'n's brighter far than we conceive:
And they who make it all their care
To ſerve God here, ſhall ſee him there.

But oh! what worlds ſhall I ſurvey,
The moment that I leave this clay?
How ſudden the ſurpriſe! how new!
Let it, my God, be happy too!

A DIVINE PASTORAL.

From PSALM XXIII.

THE Lord is my shepherd, my guardian and guide;
Whatsoever I want he will kindly provide:
Ever since I was born, it is he that hath crown'd
The life that he gave me with blessings all round:
While yet on the breast a poor infant I hung,
Ere time had unloosen'd the strings of my tongue,
He gave me the help which I could not then ask;
Now therefore to thank him shall be my tongue's task.

Thro' my tendereſt years, with as tender a care,
My soul, like a lamb, in his bosom he bare;
To the brook he would lead me, whene'er I had need,
And point out the pasture where best I might feed:
No harm could approach me; for he was my shield
From the fowls of the air, and the beasts of the field;
The wolf, to devour me, would oftentimes prowl,
But the Lord was my shepherd, and guarded my soul.

How oft, in my youth, have I wander'd astray?
And still he has brought me back to the right way!
When, lost in dark error, no path I could meet,
His word, like a lantern, has guided my feet;
What wond'rous escapes to his goodness I owe!
When, rash and unthinking, I sought my own woe:
My soul had, long since, been gone down to the deep,
If the Lord had not watched, when I was asleep.

Whensoe'er, at a distance, he sees me afraid,
He flies o'er the mountains, and comes to my aid;
Then leads me back gently, and bids me abide
In the midst of his flock, and feed close by his side:
How safe in his keeping, how happy and free,
Could I always remain where he bids me to be!
Yea blest are the people, and happy thrice told,
That obey the Lord's voice, and abide in his fold.

The fold it is full, and the pasture is green;
All is friendship and love, and no enmity seen:
There the Lord dwells, amongst us, upon his own hill;
With the flocks all around him, awaiting his will:
Himself in the midst, with a provident eye
Regarding our wants, and procuring supply;
An abundance springs up of each nourishing bud,
And we gather his gifts, and are filled with good.

At

At his voice, or example, we move, or we stay;
For the Lord is himself both our leader and way:
The hills smoke with incense where'er he hath trod,
And a sacred perfume shows the footsteps of God.
While blest with his presence, the valleys beneath
A sweet smelling savour incessantly breathe:
The delight is renew'd of each sensible thing;
And beheld in their bloom all the beauties of spring.

Or, if a quite different scene he prepare,
And we march thro' the wilderness, barren and bare;
By his wonderful works, we see plainly enough,
That the earth is the Lord's, and the fulness thereof:
If we hunger, or thirst, and are ready to faint,
A relief in due season prevents our complaint;
The rain, at his word, brings us food from the sky,
And rocks become rivers when we are adry.

From the fruitfullest hill to the barrenest rock,
The Lord hath made all for the good of his flock;
And the flock, in return, the Lord always confess
In plenty their joy, and their hope in distress:
He beholds in our welfare his glory display'd,
And we find ourselves blest in obedience repay'd;
With a chearful regard we attend to his ways;
Our attention is pray'r, and our chearfulness praise.

The Lord is my shepherd; what then shall I fear?
What danger can frighten me whilst he is near?
Not when the time calls me to walk thro' the vale
Of the shadow of death, shall my heart ever fail;
Tho' afraid, of myself, to pursue the dark way,
Thy rod, and thy staff, be my comfort and stay;
For I know, by thy guidance, when once it is past,
To a fountain of life it will bring me at last.

The Lord is become my salvation and song,
His blessing shall follow me all my life long!
Whatsoever condition he places me in,
I am sure 'tis the best it could ever have been:
For the Lord he is good, and his mercies are sure;
He only afflicts us in order to cure:
The Lord will I praise while I have any breath;
Be content all my life, and resign'd at my death.

Verses

Anthem *for the Use of the* Magdalen Chapel.

CHORUS

LET the solemn organ blow;
Loud the grateful tribute pay;
Britain's Queen demands the song;
Royal CHARLOTTE claims the lay.
Britain's Queen, as good as great,
Who delights to save and bless;
Hail the sacred honour'd name!
Hail our Royal Patroness!

I.

Though exalted on a Throne,
—Her superior merit's due—
Those beneath, with pity's eye
Scorns she not benign to view:
Reaches forth her scepter'd hand,
Aid and mercy to bestow;
Wipes the tear from sorrow's face,
Sooths the wretchedness of woe.

II.

Sound we then her praises loud,
Wand'ring sinners now no more;
Happily from shipwreck sav'd
On this hospitable shore!
Parents, lov'd, and reconcil'd,
With your daughters, found and blest,
Join the strain, and mix the tear,
Language of the feeling breast.

III.

Royal CHARLOTTE, virtue's pride,
Deigns our sorrows to relieve:
Sorrows, Lord! too well deserv'd:
—But how godlike to forgive!—
Royal CHARLOTTE, mercy's boast,
Deigns to pardon, deigns to bless;
Pointing to our raptur'd view
Parents, heav'n and happiness!

IV.

O thou everlasting God!
Hear the truly grateful strain:
Penitent and contrite souls
Ne'er with thee can sue in vain.

Hear!

Hear ! and every gift impart
  Mortals moſt ſupremely prize,
To the royal Queen whoſe mind
  Speaks her kindred with the ſkies !

V.

Hear ! and bleſs her conſort Lord,
  GEORGE, the well-belov'd and good ;
Bleſs him with his heart's deſire,
  All his wiſhes be beſtow'd !
Then his people will be bleſt ;
  All, with us, ſhall join the ſtrain :
This, and works of equal praiſe
  Shall immortalize his reign :

VI.

Full of honours, full of days,
  Happy in their people's love,
Late, from giving joys below,
  Bear them both to joys above !
Then, upon *Britannia*'s throne,
  Till the Sun ſhall ceaſe to ſhine,
Patterns of their virtues place
  Kings of their illuſtrious line.

CHORUS.

Now the ſolemn organ blow ;
  Loud the grateful tribute pay ;
Britain's King demands the ſong,
  Royal CHARLOTTE claims the lay.
Britain's ſovereigns, good as great,
  Who delight to ſave and bleſs :
Hail the ſacred GEORGE's name !
  Hail our Royal Patroneſs !

An ODE, *for the* Magdalen Chapel.

FULL CHORUS.

GRateful notes and numbers bring,
  While Jehovah's praiſe we ſing ;
Holy ! holy ! holy ! Lord !
Be thy glorious name ador'd.

1st Gal.] Men on earth and saints above,
2d Gal.] Men on earth and saints above,
1st Gal.] Sing the great Redeemer's love.
2d Gal.] Sing the great Redeemer's love,
Chorus.] Sing the great Redeemer's love.
1st Gal.] Lord thy mercies never fail;
2d Gal.] Lord thy mercies never fail.
Chorus.] Hail! hail! Celestial goodness hail!
Hail! hail! Celestial goodness hail!

Air.] Tho' unworthy, Lord, thine ear,
Our humble *Hallelujahs* hear;
Purer praise we hope to bring,

Chorus.] When with saints we stand and sing.
Air.] Lead us to that blissful state,
Where thou reign'st supremely great:
Look with pity from thy throne,
And send thy Holy Spirit down.
While on earth ordain'd to stay,
Guide our footsteps in thy way;
Till we come to reign with thee,
And all thy glorious greatness see.

Chorus.] Then with angels we'll again,
2d Gal.] Wake a louder, louder, strain!

Chorus.] Wake a louder, louder, strain!
1st Gal.] There in joyful songs of praise,
We'll our grateful voices raise.
2d Gal.] There in joyful songs of praise,

Chorus.] We'll our grateful voices raise.
Solo.] There no tongue shall silent be,
There all shall join sweet harmony:
That, thro' heav'ns all spacious round,
Thy praise, O God! may ever sound.

Chorus.] Lord! thy mercies never fail,
Lord! thy mercies never fail.
Hail! hail! Celestial goodness hail!
Hail! hail! Celestial goodness hail!

Verses

Verses by a MAGDALEN.

COME, sister *Magdalens*, your voices raise,
And join with me, to sound our patrons praise:
This is a theme, each grateful heart must love,
For all who hear the actions, must approve;
So noble, generous, and so tender too,
That none can speak the praise which is their due.
For when our wretched sorrows they beheld,
Their souls humane were with compassion fill'd;
Their breasts soon glow'd with those immortal fires,
Which godlike charity alone inspires:
And straight they brought us from the paths we trod;
From vice, from woe, to happiness and God.
Oh may we study to deserve their care,
And bless that goodness we so freely share.
May every heart with gratitude o'erflow,
For, next to heav'n, to them our thanks we owe.
May them and theirs the source of bounty bless,
And crown their good endeavours with success.
May every penitent in this blest place,
Adore their Saviour, and improve in grace:
And tho' the way to paradise be straight,
In the sure path may he conduct our feet.
That so, when the dread trump of God shall sound,
We may with glory and with joy be crown'd;
While to the Lord eternal thanks are giv'n,
From death who rescu'd us, and rais'd to heav'n.

THE RULES and REGULATIONS OF THE *MAGDALEN-HOUSE.*

Of the GOVERNMENT.

A PRESIDENT.
FOUR VICE-PRESIDENTS.
A TREASURER.
A GENERAL COURT.
A GENERAL COMMITTEE OF TWENTY-ONE GOVERNORS.

1. THE *President, four Vice-Presidents, Treasurer,* and *Committee of twenty-one,* are annually chosen; and *five* of the committee go out yearly.
2. All the officers are chosen annually.

Of the TREASURER.

1. He receives all benefactions; keeps an account of all receipts and payments; and accounts at the four quarterly general courts, or oftener, if required.
2. The surplus money remaining in his hands at any of the said courts, more than sufficient to defray the current expences, he is to lay out in such government securities, as the majority

jority of the governors then present, shall think fit.

3. He is to pay no bills, unless they be first signed by three of the committee.

Of the General Courts.

1. The general courts consist of at least ten governors. The president, or vice-president, the treasurer, or chairman presiding, is to explain the business of the assembly; to put questions, and, if required, to put such questions to the vote, by ballot; and in case of an equality, such person presiding shall have a casting-vote.

2. The general courts are held quarterly, *viz.* on the last *Wednesday* in *June*, the last *Wednesday* in *September*, the first *Wednesday* in *January*, and the first *Wednesday* in *March* every year.

3. The *secretary* is to give notice in writing to the *president*, *vice-presidents*, *treasurer*, and *governors*, when the *quarterly* and *annual general courts* are held; and the same is also advertised in the *Ledger* and *Gazetteer*, on the *Saturday* and *Tuesday* preceding.

4. The *annual* general court is held the first *Wednesday* in *March*, at which time the officers are chosen.

5. At every *general court* is laid before the governors, the general ſtate of the houſe, reſpecting the year's *receipts* and *diſburſements*, *caſh in hand*, &c. the *number of women* admitted into the ſaid houſe ſince the laſt general meeting; the number of thoſe provided for in the courſe of the laſt quarter, and in what manner, and the time they continued in the houſe. An abſtract of the account is alſo publiſhed after every quarterly court, in ſuch manner as the governors deem moſt ſatisfactory to the public.

6. Prayers are read by the chaplain before the general court begins on buſineſs.

Of the General Committee.

1. It conſiſts of *twenty-one*, *five* of whom conſtitute a *quorum*, and the preſident, vice-preſidents, and treaſurer are always of this general committee, one of whom is chairman; but if none of them are preſent, then the ſaid committee may chuſe their chairman.

2. They meet once a week, or oftener, if neceſſary.

3. No member of this committee ſhall be intereſted in a pecuniary way, directly or indirectly, in any buſineſs, matter, or thing, in the department of the ſaid committee.

4. When

4. When there is any particular buſineſs, the ſame is to be expreſſed in the ſummons, and firſt entered upon and determined, before any other buſineſs is propoſed.

5. The committee have power to admit ſuch petitioners as they ſhall approve, and diſmiſs any who are already admitted; contract for, and inſpect the cloathing, furniture, and proviſions, in order that they may be all good of their kind.

6. They give orders concerning the manner in which the perſons admitted ſhall be employed moſt properly, for the advantage of the charity.

7. They examine into the conduct of all the officers and ſervants, and give them ſuch orders as occaſion may require; they have power to ſuſpend any of them upon miſbehaviour; to diſcharge any of the menial ſervants, and to appoint others in their room.

8. The *rough minutes* of the committee are read and ſigned by the chairman before he leaves the chair, The *fair minutes* are alſo read at the next meeting.

9. A *ſub-committee* of three ſhall be appointed, who, if neceſſary, are jointly to viſit the wards, in order to make their report.

10. The Gentlemen of the committee attend by turns every *Sunday*, and preſide in the Chapel.

11. Every

11. Every gentleman of the committee is entitled to one ticket, to admit four persons to the chapel on *Sunday* evenings, and the rest are to be disposed of, as the treasurer thinks fit. The gentleman presiding on the *Sunday* to have a ticket or tickets for eight persons.

12. They have power to make such honorary governors as they think fit.

Of GOVERNORS *in general.*

1. A subscription of *twenty guineas* is a qualification for a governor for life.

2. An annual subscription of *five guineas* is a qualification of a governor for that year; which subscription, when it shall amount to *twenty-five guineas*, is a qualification for a governor for life. Every such subscriber is entitled to one vote only.

3. If any *annual subscriber* shall be more than two years in arrear, his power, as a governor, ceases, till such arrears are paid.

4. No gentleman is admitted to vote by proxy; but every lady, subscribing as above, is entitled to vote personally, or by proxy, provided that proxy be brought by a governor.

5. No governor shall be possessed of more than *one* proxy.

6. Any *five* governors have power to require a general Meeting, provided they address themselves

ſelves to the *preſident*, one of the *vice-preſidents*, or *treaſurer*, by letter, ſetting forth the buſineſs for which ſuch meeting is required, and ſigned by them reſpectively.

7. All elections are made by holding up of hands, unleſs a ballot be required; and if there be an equality of votes, the chairman has the caſting vote.

Of the Duties of the reſpective Officers to be employed in this Charity.

I. *Of the* CHAPLAIN.

1. He attends all committees, and makes report of what he thinks neceſſary for the good conduct and benefit of the undertaking.
2. He reads prayers morning and evening, at a regular time appointed, and prays and preaches twice every *Sunday*, at ſuch fixed hours as are judged moſt convenient: he adminiſters the ſacrament on the great feſtivals, and once every month.
3. He attends the ſick and illiterate, and takes care to inſtruct them according to the principles and duties of the proteſtant religion.

II. *Of the* PHYSICIANS.

1. To enlarge on their buſineſs is needleſs; application and ſkill are ever required, and a more humane and prudent conduct than perhaps is neceſſary in any other eſtabliſhment.

2. One of them attends the committee, and makes weekly reports.

III. *Of the* SURGEONS.

The ſame rules are obſerved by them, as by the phyſicians.

IV. *Of the* APOTHECARIES.

The ſame is alſo obſerved by them. The *phyſicians*, *ſurgeons*, and *apothecaries*, attend in their own perſons; and no *pupil*, *apprentice*, or *ſervant*, is at any time admitted into the wards.

V. *Of the* MATRON.

1. She reſides conſtantly in the houſe, and directs the *Oeconomy* thereof.
2. She is fully inſtructed in the *rules* and *orders* of the houſe; obſerves them ſtrictly, and makes report to the committee of whatever ſhe thinks will be moſt for the benefit of the charity.
3. She receives inſtructions from the committee, in what manner to govern and regulate the *domeſtic affairs*.
4. She ſees that all the women are neat and decent in their cloaths and perſons, are properly employed, and diſcharge their duty; and that they conſtantly attend divine ſervice. She receives from the *ſteward* the materials for their work, and delivers the work back to him, and ſees that he makes a regular entry and account thereof.

5. She

5. She takes care of all the houſhold linen, and what belongs to the cloathing, ſo that the *ſteward* may keep an account thereof.
6. She requires of the *ſteward*, ſuch proviſions as are neceſſary for the houſe, and ſuffers none to be carried away, nor any waſte to be made.
7. She takes care that the rules of the houſe be ſtrictly obſerved, with regard to the time of reſt, diet, hours of devotion, and every thing that concerns the good order of the houſe.
8. She keeps the keys of the outward doors, which are delivered into her hands, after the doors are locked, at *ſeven* in the winter, and *nine* in the ſummer.

VI. *Of the* Assistant Matron.

She conſtantly attends with the women, reports to the matron their behaviour, and follows her directions.

VII. *Of the* Secretary.

1. He keeps the general accounts, in the *books*, and in the *method*, which is directed, and carries on the correſpondency.
2. He is preſent at all the meetings, takes minutes, and does whatever is required from the nature of his office.

VIII. *Of the* Steward.

1. He reſides conſtantly in the houſe, and follows no other buſineſs or employment but what relates to this charity.

2. He

2. He receives the respective provisions and materials for the employment of the women, ordered by the committee; he inspects the *weights*, *measures*, and *quality* thereof, and makes regular entries of them.
3. He keeps an exact account of all work done by every respective woman, when the matron delivers it to him.
4. He keeps a fair and exact *inventory of the furniture*, as ranged in the *different wards and apartments*, with the *cost of each article*, and all other *domestic concerns*, and accounts with the *treasurer*, when required.
5. He gives security, if required, in the sum of TWO HUNDRED POUNDS.

IX. *Of the* PORTER *and* ASSISTANT MESSENGER.

1. He attends the gates, receives messages and letters, and does all other matters relating to his office.
2. He is not to receive any letter, message, or other thing into the house, or send out any thing without the knowledge and inspection of the matron.
3. He resides in the house, and strictly observes the instructions which are given him in regard to visitors, letters, *&c.*
4. He gives security, at the discretion of the committee.

X. *Of*

X. *Of the* MESSENGER.

1. He is employed in errands and out-door business, and dwells in the house, and gives security, if required.
2. He is not to bring any *letter, verbal message,* or other thing into the house; or carry out any message or other thing, without the knowledge and inspection of the matron.

N. B. *Neither the steward, porter, or messenger, have any communication with the wards.*

Every officer and servant of the house, is under the strictest injunction not to receive any money, fee, gratuity or reward, directly or indirectly, except their wages.

XI. *Of* ADMISSION.

1. The method of admission is by petition to the committee, setting forth the petitioner's name, place of abode, and parish settlement, (if any)

N. B. *A printed form of a petition, with proper blanks, may be had* (gratis) *by application at the house.*

2. Every petitioner is examined, as to her health, by a proper matron attending for that purpose, and, if necessary, by the physician and surgeon.
3. When the petitioner is approved, her petition is written upon, by the chairman, *found proper.*

4. Every

4. Every person upon admission subscribes to the rules of the house.

5. No person admitted is allowed to go out of the house, without special leave, in writing, signed by the treasurer or chairman, and two of the committee.

XII. *Of the* WARDS.

1. One or more wards are to be allotted for persons newly admitted, where they may remain, if necessary, for some time, for a trial of their behaviour, before they are classed in the other wards.

2. There may be a superiority or preference of wards, according to the education or behaviour of the person admitted, and the lower wards to consist of inferior persons, and of those who may be degraded for misbehaviour.

3. The Women are *classed* in each ward, and one is appointed to *preside*, and be accountable for the conduct and behaviour of the rest.

4. They do the necessary offices of their *respective wards*, except the person appointed to preside by rotation, or as may be otherwise appointed by the *committee*.

5. They perform the necessary *offices of the house*, as directed by the matron, and an allowance is made to such as perform these offices, out of

of the general produce of the work done in the houſe, according to the proportion of the value of their duty and labour.

6. Each perſon lies in a ſeparate bed, and has a cheſt for her cloaths and linen, under a lock, the key of which is kept by herſelf.

7. Where the rooms admit of it, a ſmall cloſet, or apartment is provided for the retirement of the moſt ſerious and beſt behaved, in the intervals of their employment, and theſe are alſo conſidered as the reward of good conduct.

8. A ſick ward is alſo provided.

XIII. *Of the* NAMES.

1. Their *true names* are regiſtered, but if they are deſirous of concealing themſelves, they have liberty to aſſume a *feigned name.*

2. Reproaches for paſt irregularities are forbidden under the ſevereſt injunctions; neither is any enquiry into the *names* or *families* permitted, but all poſſible diſcouragement given to every kind of diſcovery, which the parties themſelves do not chooſe to make.

XIV. *Of their* DRESS.

1. If, upon their admiſſion, their apparel is *clean*, it is *ticketted*, and laid by, in order to be re-

returned to them whenever they leave the house.

2. They wear an uniform of light grey, and in their whole dress are plain and neat.

XV. *Of their* DIET.

1. A diet for breakfast, dinner, and supper, is appointed at the discretion of the committee, and the same written in a fair hand-writing, and hung up in the committee-room, which diet may be settled at the first meeting in every month.

2. Each ward dines at a separate table.

3. The matron may dine at the head of the table of the superior ward.

4. The superior of each ward dines at the upper end of each table, and says grace.

XVI. *Of their* EMPLOYMENT.

1. Each person is employed in such work or business as is suitable to her abilities, and may have such part of the benefit arising from her labour and ingenuity, as the committee shall judge her deserving of; which sum may be increased by the bounty of the house, as favourable opportunities happen for establishing them in the world.

2. One in each ward presides, and is answerable to the matron for the industry and good behaviour

haviour of the reſt; and ſuch as are capable of inſtructing others, ſhall be properly rewarded.

3. No part of their labour is *ſold in the houſe*, but at ſome other place appointed by the committee.

4. The articles intended for the employment of theſe women, are, to make their own cloaths, both linen and woollen; ſpinning the thread and making the cloth.—To knit their ſtockings from the raw materials.—To make bone lace.——Black lace.——Artificial flowers.——Childrens toys.——Spinning fine thread; alſo woollen yarn.——Winding ſilk.——Embroidery.—All branches of millenary.—Making women and children's ſhoes, mantuas, ſtays, coats.——Cauls for wigs; weaving hair for perukes.——Knitting hoſe and ſtockings.——Making leathern and ſilken gloves.—Making garters.—— Drawing patterns.——Making ſoldiers cloaths and ſeamens ſlops.—Making *carpets* after the *Turkey* manner, which may be eaſily ſuited to their ſtrength and abilities.—Or whatever employment their ſeveral abilities and genius lead to *.

* The chief objects in which they have hitherto been employed are ſpinning of wool, and flax, winding ſilk, making fine, and alſo ſlop ſhirts; making gloves, and embroidering the backs of them, and making all the houſhold linen, and all their own cloaths.

5. Quick

5. Quick ſale ſhall be made of the product of their labour and ingenuity, that they may know how their property accumulates, as an additional ſpur to induſtry.
6. In their work, as in every other circumſtance, the utmoſt delicacy and humanity are obſerved, that this eſtabliſhment may not be thought a houſe of correction, or even of hard labour, but a ſafe retreat from their diſtreſſful circumſtances.

XVII. *Of times of* REST *and* DIET.

1. From *Lady-day* to *Michaelmas* they riſe at *ſix*, and go to bed at *ten*; and from *Michaelmas* to *Lady-day* riſe at *ſeven*, and are in bed at *nine*; and after that time no fire or candle are allowed, except in the ſick ward.
2. They breakfaſt at *nine o'clock*, and are allowed half an hour; and dine at *one o'clock*, and are allowed an hour; and leave off work at *ſix* in the winter, and *ſeven* in the ſummer.

N. B. *Beſides* Sundays, *there are certain days of relaxation: amongſt theſe*, Good-Friday, *and* Aſh-Wedneſday *are devoted to piety and reading.*

XVIII. *Of* CAUTIONS *relating to* VISITORS.

1. The phyſicians, ſurgeons, and apothecaries, when they viſit the wards, are attended by the matron or aſſiſtant matron.

2. No

2. No governor, or any other person, is permitted to visit the wards, or see any of the women, without leave in writing, first obtained from the *treasurer* or chairman, and two of the committee, except in cases provided for; and in all cases the matron is to attend them.

XIX. *Of* DISMISSION *for* FAULTS.

1. Abusive or reproachful language, insolence of disobedience to the officers, indecent or profane expressions, and such kind of turbulent conduct, subjects them to confinement in a room for six hours for the first offence. For the second offence they are admonished publickly by the chaplain and the matron; and the rest of their own ward are also appealed to, for the disapprobation of such conduct. The third offence subjects them to be confined for twelve hours, and to have but one spare meal during the whole day; and, if found incorrigible, then to forfeit a certain proportion, or the whole of what they may have acquired by their labour, at the discretion of the committee: it also subjects them to the consequences of their agreement; and dismission from the house, never to be readmitted.

2. After the continuance of any woman in the house for *three years*, or upon her modest and

virtuous demeanor, and induſtrious conduct, *upon the application* of her parents or friends, or any houſe-keeper of ſufficient credit, if ſuch friends declare they forgive paſt offences, and will provide for her; or, if ſuch houſe-keeper will receive ſuch women as a ſervant; in either of theſe caſes the committee will diſcharge ſuch woman, with her conſent.

3. Upon the diſcharge of ſuch woman, her, cloaths, or, if ſold, the produce of them, ſhall be returned to her, together with whatever may be due upon her account; and a certificate ſhall be given her, under the hand of the *preſident*, one of the *vice-preſidents*, or *treaſurer*, and *two* or more of the committee, of her good conduct and behaviour during the time of her continuance in the houſe.

4. Every woman who ſhall be placed out in a ſervice from this houſe, and ſhall continue one whole year in ſuch ſervice, to the approbation of her maſter and miſtreſs, upon its being made appear to the ſatisfaction of the committee, the committee may give ſuch woman a gratuity, not exceeding *two guineas*, as a reward for her good behaviour.

5. The committee will, upon the good behaviour of any of the women, intereſt themſelves to obtain a reconciliation with their parents and friends, in order to their return into the world;

world; and, upon such occasions, their contracts will be cancelled.

6. Besides the vouchers above mentioned, and the advantages arising from their labour, a *bounty* may be given, at the discretion of the committee, to such as are properly discharged. This bounty will be presented, not only to those who *marry* in a manner satisfactory to the committee, but also to such as shall set up *trades*, in whatever way they shall have gained a proficiency; so that nothing shall be omitted which can promote the great ends of preserving life, of rendering that life useful, and of *recovering* those who are now lost to the community.

These Rules and Orders will be improved from time to time, as experience may render necessary.

PATRONESS,

THE QUEEN.

PRESIDENT,

The Right Hon. FRANCIS Earl of HERTFORD.

VICE-PRESIDENTS,

Right Hon. ROBERT Lord ROMNEY, LL. D. F.R.S.
Sir GEORGE SAVILLE, Bart.
Sir ALEXANDER GRANT, Bart.
Sir SAMUEL FLUDYER, Bart. and Alderman.

TREASURER,

ROBERT DINGLEY, Esq;

COMMITTEE

For the Year ensuing, chosen at the general meeting, *March* 12, 1766.

ISaac Akerman, Esq.
John Barker, Esq.
Jonathan Barnard, Esq.
Mr. John Barnes.
Richard Becher, Esq.
Edmund Boehm, Esq.
George Bristow, Esq.
Charles Dingley, Esq.
John Dorrien, Esq.
Thomas Farrer, Esq.
Thomas Fletcher, Esq.
George Garret, Esq.
Jonas Hanway, Esq.
Michael James, Esq.
Philip Milloway, Esq.
Richard Morhall, Esq.
Hon. Mr. Baron Perrot.
Thomas Preston, Esq.
John Anthony Rucker, Esq.
Joseph Skinner, Esq.
Hon. Mr. Justice Yeates.

Officers and Servants chosen for the Year.

Secretary	Mr. Abraham Winterbottom.
Physician	Dr Thomas Dawson.
Surgeons	Mr. Edmund Pitts, Mr. John James.
Apothecaries	Mr. John Pearce, Mr. Henry Haskey, Mr. Edward Curteis.
Chaplain	Rev. Mr. John Dobie,
Matron	Mrs. Elizabeth Butler.
Assistant-Matron.	Mrs. Elizabeth Fea,
Steward	Mr. John Lander.
Porter and Messenger	William Veale. William Wilson.

A LIST

A LIST

OF THE

GOVERNORS and CONTRIBUTORS

To this CHARITY. *(a)*

	£.	S.	D.
The QUEEN, PATRONESS,	100	0	0
His ROYAL HIGHNESS the Duke of YORK	50	0	0

A

	£.	S.	D.
‡‡ AYlesford, Rt. Hon. Earl of, by Mr. Wray	15	15	0
Aylesford, the Rt. Hon. Countess of, *per ann.*	3	3	0
Anson, Lady, deceased,	3	3	0
** Adams, the Hon. Sir Richard, Baron of the Exchequer, by Mr. Wray,	21	0	0
‡‡** Asgill, Sir Charles, Bart.	21	0	0
** Astley, Mr. Richard,	21	0	0
** Antigallicans, laudable Order of, by Mr R. Phipps	21	0	0
‡‡**† Akerman, Isaac, Esq;	5	5	0
Ditto, second Subscription	25	0	0
** Adey, Geo. Esq; by Step. P. Godin, Esq;	21	0	0
Allen, Ralph, Esq; deceased.	31	10	0
Allen, Mr.	5	5	0
Allen, —— Esq;	20	0	0
* Andrews, James Petit, Esq; *per annum*	5	5	0
Affleck, Rev. Mr. James, *per annum*, by Mr. Wray,	2	2	0

(a) Those marked * are Annual Governors.
Those marked with ** are Governors for Life.
Those marked † are of the Committee.
Those marked ‡‡ have been Stewards.

	£.	s.	d.
Atkins, Mr. John, *per annum*	1	1	0
Aldersey, Mr. T. *per annum*	1	1	0
Adams, Mrs. by Lady Barb. Montague, *per ann.*	1	1	0
Andrews, Mrs. *per annum*	3	3	0
Ardesoife, Mrs. by Isaac Akerman, Esq; *per ann.*	3	3	0
* Adamson, Mrs. *per annum.*	10	10	0
Affleck, Mrs Anne, *per ann.* by Mr. Wray,	1	1	0
B			
††** Bedford, his Grace the Duke of	100	0	0
Bolton, her Grace the Dutchess of, deceased	10	10	0
**Buckinghamshire, the Rt. Hon. the Earl of	50	0	0
†† Bath, the Rt. Hon. the Earl of, deceased	52	10	0
Ditto, *second Benefaction*	30	0	0
** Bute, the Rt. Hon. the Earl of	100	0	0
* Bute, the Rt. Hon. the Countess of, *per ann.*	5	5	0
††* Beauchamp, Rt. Hon. Ld. Viscount, *per ann.*	5	5	0
Blandford, the Rt. Hon. the Marchioness of	3	3	0
††** Botetourt, Rt. Hon. Lord	21	0	0
Ditto, *per annum*	5	5	0
Bristol, Rt. Hon. Earl of	5	5	0
** Blackett, Sir Walter, Bart.	52	10	0
Bateman, Right Hon. Lady, by Mr. Wray	10	10	0
Bradshaigh, Sir Roger, Bart.	5	5	0
* Bradshaigh, Lady, *per annum*	5	5	0
Brudenell, the Hon. Miss	1	1	0
Bouverie, Hon. Charlotte,	2	2	0
Barnard, Sir John, Knt. deceased	50	0	0
* Bunbury, Sir Thomas Charles, Bart. *per annum*, by Mr. Wray	5	5	0
††**† Boehm, Edmund, Esq;	50	0	0
Ditto, *second Benefaction*	6	6	0
††**† Barker, John, Esq;	50	0	0
Ditto, *second Benefaction*	6	6	0
** Barker, Mrs.	21	0	0
** Bagnall, John, Esq;	21	0	0
†† Boyde, Augustus, Esq; deceased	50	0	0
** Barnes, Van Mildert, and Sedgwick, Messrs.	21	0	0
** Barnes, Mr. John, *second Benefaction*	21	0	0
** Brassy, Nathaniel, Esq; and ** George Lee, Esq;	50	0	0
** Browne, John, Esq;	50	0	0

** Bal-

	£.	s.	d.
** Baldy, Robert, Esq; by Mr. Wray	26	5	0
Ditto, *per annum*	2	2	0
** Barnard, William Henry, Esq;	21	0	0
++**+ Barnard, Jonathan, Esq;	21	0	0
** Barnard, Mr. John, of Ipswich,	21	0	0
***Butcher, Robert, Esq;	21	0	0
Ditto, *per annum*	5	5	0
** Bosanquet, Samuel, Esq;	25	0	0
** Bates, John, Esq;	21	0	0
Bolton, Dr. Robert, late Dean of Carlisle, by Mr. Charles Wray	10	0	0
Bateman, Matthew, Esq; deceased	21	0	0
++**+ Becher, Richard, Esq;	21	0	0
** Bowles, Mr. John	21	0	0
** Bull, Mr. Frederick	21	0	0
** Bearsly, William, Esq;	21	0	0
** Boldero, Henry, Esq;	21	0	0
*+ Bristow, George, Esq; *per annum*	5	5	0
** Burges, George, Esq;	21	0	0
** Bird, Joseph, Esq;	21	0	0
* Barrell, James, Esq;	5	5	0
* Bosanquet, Jacob, Esq; *per annum*	5	5	0
* Brailsford, Samuel, Esq; *per annum*	5	5	0
** Brander, Gustavus, Esq;	25	0	0
Broadribb, John, Esq; of Worcester, deceased	5	5	0
* Bell, Mr. Thomas,	5	5	0
Bennet, Captain Thomas	10	10	0
Brooksbank, Stamp, Esq; deceased	5	5	0
Blagrave, Paul, Esq;	5	5	0
Biscoe, Vincent, Esq;	5	5	0
Barnshaw, Mr. John	5	5	0
Blaauw, Mr. Gerritt	5	5	0
* Beale and Wells, Messrs. *per annum*	5	5	0
Bayley, Richard, of Manchester, Esq;	10	0	0
Bartenslagh, Mr. J. R. *per annum*	2	2	0
Barwick, Mr. Edward, *per ann.*	2	2	0
Barwick, Mr. Thomas, *per ann.*	1	1	0
Boog, Mr. Waley	2	12	6
Bond, George, Esq; *per ann.*	2	2	0
Birch, Rev. Mr. *per ann.*	1	1	0
Beach, Thomas, Esq; *per annum*	2	2	0
Barker, Thomas, Esq; by Mr. Whiston	2	2	0
Buck, Richard, Esq; by Mr. Wray	2	2	0

	£	s.	d.
Blache, Mr. J. F. being a Subscription for a poor man, who died before it was received	4	4	0
Ditto, by Mr. Winterbottom	1	1	0
Bromwich, Mr.	1	1	0
Butler, Mr.	3	3	0
Butler, Mr. *per annum*	2	2	0
* Beckman, Mrs. Margaret, *per annum*	5	5	0
Bridges, Mrs. of Avington, Hants, by Mr. Hurlock at Newington	10	0	0
Beale, Mrs. a Legacy, by Mr. Wells	4	4	0
Berriman, Mrs. Mary, deceased	10	10	0
Ditto, Legacy, East-India Annuities	100	0	0
* Bradley, Mrs. *per annum*	5	5	0
Bowes, Mrs. of Streatham-castle, *per annum*, by Mr. Hanway	3	3	0
Bertrand, Mrs. Mary, *per annum*	2	2	0
Ditto, for Mrs. A. P.	2	2	0
Barnfield, Mrs. of Jamaica	3	3	0
C.			
** Canterbury, his Grace the Archbishop of *per annum*	10	10	0
* Cork, Rt. Rev. the Bishop of, *per annum*	5	5	0
** Chesterfield, Rt. Hon. the Earl of, *per ann.*	10	10	0
** Catherlough, Rt. Hon. Earl of	21	0	0
* Coke, Rt. Hon. Lady Mary, *per annum*	5	5	0
Campbell, the Hon. Mrs. Hume, *per annum*	1	1	0
* Cotton, Lady, *per ann.*	5	5	0
Coke, Rt. Hon. Lady Jane, deceased, by Mr. Wray	5	5	0
Cockburn, Sir James, Bart.	5	5	0
* Colebrooke, Sir George, Bart. *per annum*	5	5	0
** Cooper, Rev. Allen, by Mr. Woodrooff	100	0	0
** Curzon, Asheton, Esq; by Mr. C. Wray	21	0	0
* Curzon, Dame Mary, *per annum*	5	5	0
Cotes, Admiral, Thomas, by J. Barker, Esq;	20	0	0
** Crockatt, James, Esq;	50	0	0
** Croft, Stephen, Esq;	21	0	0
++** Cholmley, Nathaniel, Esq;	50	0	0
** Coape, John, Esq;	21	0	0
++** Coningham, James, Esq;	50	0	0
** Cornwall, John, Esq;	21	0	0
** Carey, Robert, Esq;	21	10	0
Costa, Benjamin Mendez da, Esq; deceased	31	10	0

	£.	s.	d.
** Clarke, Samuel, Esq; of Ormond-Street	50	0	0
** Child, Charles, Esq;	30	0	0
‡‡** Castleton, Nathaniel, Esq; by Mr. Wray	21	0	0
** Champion, Mr. Benjamin	21	0	0
‡‡** Cowley, Mr. Richard	21	0	0
** Curteis, Mr. Edward, Apothecary			
** Cracraft, Mr. Richard, jun.	21	0	0
** Cox, John, Esq;	21	0	0
Cooke, Mr. John, of Bow, deceased	31	10	0
** Coe, John, Esq;	21	0	0
** Chambers, Abraham, Esq;	21	0	0
** Cock, Mr. Henry,	21	0	0
** Crosier, Thomas, Esq;	21	0	0
Crayle, Crayle, Esq;	5	5	0
* Clarke, Mr. William, *per annum*	5	5	0
Charlesworth, Mr. James, in cloathing, value	10	12	0
Charlesworth and Knight, Messrs.	5	5	0
Clarke, Mr.	5	5	0
* Chamier, Robert, Esq; by Sir Alexander Grant, Bart. *per annum*	5	5	0
* Combe, Richard, Esq; *per annum*	5	5	0
* Calcraft, John, Esq; *per annum*	5	5	0
* Cartwright, Thomas, Esq; *per annum*, by Mr. Castleton	5	5	0
* Clarke, Jervoise, Esq; *per ann.* by Mr. Castleton	5	5	0
* Crewe, John, Esq; *per ann.* by Mr. Castleton	5	5	0
Cresset, James, Esq;	10	0	0
Croft, J. Esq; by Jos. Newnham, Esq;	5	5	0
Clarke, Gedney, Esq;	5	5	0
* Cole, Mr. B, *per annum*	5	5	0
Courtald, Mr. Samuel, deceased	21	0	0
* Courtald, Mrs. *per annum*	5	5	0
* Cutts, Mr. *per annum*	5	5	0
Croft, James, Esq;	3	3	0
Croft, Captain John	2	0	0
Cook, John, Esq; by Mr. Heath	1	1	0
Const, Mr. Francis, *per annum*	1	1	0
Crisp, Mr. N.	2	2	0
Ditto for a Gentleman	2	2	0
Clinton, Hon. Lady Lucy	3	3	0
Champs, Mr. Laurence	2	2	0
Cox, G. H.	2	2	0
Ditto, for his Friend,	2	2	0
Clarke, Mrs. of Ormond-street	2	2	0

	£.	s.	d.
Crane, Mrs. Rebecca	1	1	0
** Crayestien, Mrs. Ann	30	0	0
Clifton, Mrs. by Robert Dingley, Esq;	4	4	0
D			
††** Dartmouth, Rt. Hon. Earl of, by Mr. Wray	21	0	0
** Donnegal, Rt. Hon. the Earl of	5	5	0
Ditto, *second benefaction.*	21	0	0
* Denbigh, Rt. Hon. Countess of, *per annum*	10	10	0
Derby, the Rt. Hon. the Countess of, by Miss Stanley	10	10	0
Digby, Rt. Hon. Lord, by Mr. Wray,	5	5	0
** Dundass, Sir Laurence, Bart.	50	0	0
* Dering, Sir Ed, Bart. *per an.* by Mr Castleton	5	5	0
* Downe and Conner, Dr. James Traile, Rt. Rev. Bp of, by the Earl of Hertford, *per an.*	5	5	0
**† Dingley, Robert, Esq; *Treasurer*	50	0	0
Ditto, *second Benefaction*	5	5	0
** Dingley, Mrs. Hester	21	0	0
††**† Dingley, Charles, Esq;	50	0	0
Ditto, *second Benefaction*	2	2	0
Ditto, *third Benefaction*	6	6	0
** Dingley, Robert Henry, Esq;	21	0	0
††**† Dorrien, John, Esq;	50	0	0
Ditto, *second Benefaction*	5	5	0
††** Dupré, John, Esq;	50	0	0
*† Dixon, Edward, Esq; deceased	50	0	0
** Duhorty, Richard, Esq;	21	0	0
** Dalton, Richard, Esq;	21	0	0
††** Delahaize, Philip, Esq;	50	0	0
** Dodd, Rev. Wm. LL. D.	10	10	0
** Dawson, Tho. M. D.	25	5	0
** Darker, John, Esq;	26	5	0
**† Delmé, John, Esq;	21	0	0
Ditto, *second Benefaction*	20	0	0
††* Delmé, Peter, Esq; *per annum*	5	5	0
** De Sante, Mr. Edward	30	0	0
** Davison, Monkhouse, Esq;	21	0	0
** Dickson, James, Esq; by Mr. John Barnes,	21	0	0
** Duval, Peter, Esq:	21	0	0
** Day, John, Esq;	26	0	0
Ditto, *per annum*	5	5	0
** Duckett, Thomas, Esq;	23	0	0
* Desaguliers, Thomas, *per annum*	5	5	0
* Davis, Richard, Esq; of Hammersmith, *per ann.*	5	5	0
Dennison, Thomas, Esq; of Leeds, by Mess. Thompson, and Peters	10	10	0

	£.	s.	d.
Dorrington, Edward Waldo, Esq; by Lord Romney	10	10	0
Dean, Mr. Michael	10	10	0
Daws, Maximilian, Esq;	5	5	0
Davison, William, Esq;	5	5	0
Digby, the Hon. Wriothesly, Esq;	6	6	0
Dun, James, Esq; of the City of Dublin, by Mr. Boehm	10	10	0
Dixon, Jeremiah, Esq;	20	0	0
Dennis, Robert, Esq;	10	10	0
Da Costa, Moses, Esq,	5	5	0
Davis, Richard, Esq;	5	5	0
Davis and Reymers, Messrs.	2	2	0
Dawson, Christopher, Esq; of Bolton-hall, in Yorkshire, by Mr. Wm. Dawson, of Cornhill, *per annum*	3	3	0
Dent, William, Esq;	2	2	0
Dormer, Rev. Mr.	1	1	0
Darby, Mr. John, *per annum*	1	1	0
Dobrè, Mr. Peter, of Guernsey	1	1	0
Duncomb, Mrs.	3	3	0
Day, Mrs. Mary, of Hampton, Gloucestershire, by the Rev. Dr. Dodd, *per annum*	1	1	0
E			
Ecklin, Lady, sen. by Lady Bradshaigh	10	10	0
Eeles, Isaac, Esq; deceased	50	0	0
** Errington, George, Esq;	50	0	0
††** Eddowes, Mr. John,	21	0	0
** Esdaile, James, Esq;	21	0	0
** Esdaile, Peter, Esq;	21	0	0
Edwards, Vigerus, Esq; deceased, by Mr. Wray	11	11	0
Eades, Mr. Jonathan, deceased	15	12	0
Edwards, Mr. Stephen, *per annum*	1	1	0
* Eyres, Mrs. *per annum*	5	5	0
* Erwin, Mrs. Elizabeth, by Mr. Wells, *per ann.*	5	5	0
Esdaile, Mrs.	1	1	0
F			
Folkestone, the Rt. Hon. Lord Viscount, dec.	105	0	0
** Ferrers, Rt. Hon. Countess Dowager	40	0	0
** Falmouth, the Rt. Hon. Hugh Lord Viscount	52	10	0
Feversham, Rt. Hon. Lord, deceased	21	0	0
** Fludyer, Sir Sam. Bart. Vice-President, and ††** Fludyer, Sir Thomas, Knt.	150	0	0
Lady Fludyer	2	2	0

	£.	s.	d.
††**† Fletcher, Thomas, Esq;	31	10	0
Ditto *second Benefaction*	52	10	0
Ditto *third Benefaction*	21	0	0
Ditto *fourth Benefaction*	6	6	0
** Fletcher, Mr. William, jun.	21	0	0
** Fletcher, Miss	31	10	0
** Fordyce, Alexander, Esq;	50	0	0
††** Freeman, Thomas Edwards, Esq;	50	0	0
Ditto, *per annum*	5	5	0
††** Fauquier, William, Esq;	21	0	0
Second Benefaction	6	6	0
††**† Farrer, Thomas, Esq;	21	0	0
Ditto *second Benefaction*	6	6	0
* Farrer, Mrs. Judith, *per annum*	5	5	0
** Forster, Edward, Esq;	21	0	0
Forster, Mrs.	6	6	0
** Forster, Mr. Thomas Furly	21	0	0
††** Flower, Freeman, Esq;	21	0	0
** Franks, Aaron, Esq; by Mrs. Bertrand	21	0	0
** Franks, William, Esq;	21	0	0
Fowler, the Rev. Mr.	5	5	0
Fortingbrass, Cuthbert, Esq;	10	0	0
Fogg, William, Esq; *per annum*	2	2	0
Fisher, Paul, Esq; deceased	9	9	0
Ditto, a Legacy	200	0	0
Fountaine, Mr. Peter, by Mr. Wray	2	2	0
Fivey, James, Mr.	5	5	0
Ferret, John, Esq;	1	1	0
Fox, Mr. Daniel, by Mr. Wray	2	2	0
Faden, Mr. *per annum*	1	1	0
Foxcroft, Mr.	2	2	0
Finch, Hon. Mrs. Elizabeth, *per annum*, by Mr. Wray	3	3	0
Field, Mrs. of Stansted-bury, by Mrs. Farrer	1	1	0
G.			
Guilford, Countess of, *per annum*, by Mr. Wray	3	3	0
**† Grant, Sir Alexander, Bart. Vice-President	50	0	0
Ditto, *second Benefaction*	10	10	0
Ditto, *third Benefaction*	6	6	0
** Germaine, Hon. Lady Betty	100	0	0
Ditto, *per annum*	10	10	0
Grenville, Right Honourable George, Esq;	5	5	0
Grenville, Hon. Mrs.	3	3	0

Grant,

	£.	s.	d.
Grant, Sir Archibald, Bart.	5	5	0
Gooch, Rev. Mr. John, *per annum*	2	2	0
‡‡** Godin, Stephen Peter, Esq;	50	0	0
Ditto, *second Benefaction*	5	5	0
‡‡** Godin, James, junior, Esq;	21	0	0
** Gardiner, William, Esq;	50	0	0
Gaussen, Peter, Esq; deceased	21	0	0
** Gaussen, Peter, Esq;	21	0	0
Grieve, James, M. D. deceased	5	5	0
‡‡** Guy, Richard, Esq;	21	0	0
** Gough, Charles, Esq; by John Dorrien, Esq;	21	0	0
** Gill, William, Esq;	21	0	0
* Grant, John, Esq;	21	0	0
*† Garrett, George, Esq; *per annum*	5	5	0
* Garrett, William, Esq; *per annum*	5	5	0
* Garbet, Mr. Sam. of Birmingham, *per ann.*	5	5	0
* Gambier, Mr. William James, *per annum*	5	5	0
Gordon, Alexander, Esq; by Sir Alexander Grant	10	10	0
Grey, Mr.	1	1	0
Griffith, Moses, M. D.	5	5	0
Grubb, Mr. John	10	10	0
G. J.	2	2	0
Green, Rev. Mr.	1	1	0
Gordon, Dr.	1	1	0
Goddard, Rev. Peter, D. D. *per annum*	1	1	0
Grevile, Hon. Mrs.	3	3	0
* Grevile, Miss Hester, *per annum*	5	5	0
** Gowland, Mrs.	21	0	0
Gumley, Mrs. Martha	5	5	0
G. Mrs. E.	1	1	0

H.

**† HERTFORD, the Rt. Hon. Earl of, *President*	100	0	0
Ditto, *second Benefaction.*	50	0	0
* Hertford, the Rt. Hon. Countess of, *per ann.*	5	5	0
‡‡ Huntingdon, the Rt. Hon. the Earl of,	10	10	0
** Huntingdon, Right Hon. the Countess Dowager of	25	0	0
** Hawke, Hon. Sir Edward, Kt. of the Bath	21	0	0
Ditto, *per annum*	5	5	0
* Holland, Rt. Hon. Lady, *per ann.* by Mr. Wray	5	5	0
Hastings, Lady Selina, deceased	5	5	0
Hotham, Lady Gertrude	10	0	0
Houghton, Lady	10	10	0

	£.	s.	d.
‡‡** Hildyard, Sir Robert, Bart.	21	0	0
* Heathcote, Sir Thomas, Bart. *per annum*	5	5	0
** Hankey, Sir Joseph, Kt.	21	0	0
Harrison, Sir Thomas, deceased	12	12	0
Honywood, Sir John, by Cha. Dingley, Esq;	5	5	0
‡‡**† Hanway, Jonas, Esq;	30	0	0
Ditto, *second Benefaction*	5	5	0
Honywood, Fraser, Esq; deceased	50	0	0
** Hoare, Henry, Esq;	100	0	0
Ditto, *per annum*	21	0	0
** Hollis, Thomas, Esq;	51	0	0
‡‡** Horne, Samuel, Esq;	31	10	0
Ditto, *second Benefaction*	6	6	0
** Horne, John, Esq;	31	0	0
‡‡** Hudson, Vansittart, Esq;	50	0	0
Ditto, *second Benefaction*	5	5	0
** Hasley, Mr. Henry, Apothecary.			
** Hubbald, James, Esq;	21	0	0
** Henckell, Isaac, Esq;	31	10	0
** Hassey, Wm. Esq; by Philip Milloway, Esq;	21	0	0
** Heacock,——, Esq; by Charles Dingley, Esq;	21	0	0
** Hagen, Goddard, Esq; by John Baker, Esq;	50	0	0
** Halhead, William, Esq;	21	0	0
** Harland, J. Esq; by R. Nettleton, Esq;	21	0	0
** Haycock, Thomas, Esq;	21	0	0
Hurst, Mr. Thomas, of Norwich	5	5	0
* Holden, Mr. William, *per ann.*	5	5	0
Henderson, Mr. John	5	5	0
* Heberden, William, M. D. *per annum*	5	5	0
Hanway, Captain	10	10	0
* Hoar, George, Esq; *per ann.*	5	5	0
Hoare, Richard, Esq; *per annum;*	3	3	0
Hoare, Mr. Henry, *per annum,*	2	2	0
Hayward, the Rev. Dr. Warden of New College, *per ann.* by Mr. Wray,	2	2	0
Hunt, William, Esq;	10	10	0
Hays, James, Esq; deceased	5	5	0
How, Mr. Richard, junior	10	10	0
* Hawkins, Mr. Edward, *per annum,* by Mr. Winterbottom	5	5	0
* Hawkins, Mr. Samuel, *per annum*	5	5	0
* Hervey, Hon. Thomas, Esq; *per annum*	5	5	0
Herbert, Hon. Nicholas, by Mr. Wray	10	0	0
Harris, John, Esq;	5	5	0
* Hunter, —— M. D. *per annum*	5	5	0

	£.	s.	d.
Hurst, Mr. John	5	5	0
Hill, Mr. John	5	5	0
* Henniker, John, Esq; *per annum*	5	5	0
* Hewit, James, Esq; *per ann.* by Mr. Wray	5	5	0
** Hunt, Mr. Thomas	31	10	0
* Hill, Thomas, Esq; *per annum*	5	5	0
Hasenclever, Peter, Esq;	3	3	0
Harris, Thomas, Esq; of Bristol, by Nath. Bayley, Esq;	2	2	0
Hatton, Colonel, Thomas, by Mr. Wray	2	2	0
Hooper, Edward, Esq;	3	3	0
Hammett, Mr. Benjamin	2	2	0
Hoare, Mr. Richard, *per annum*	3	3	0
Hall, Richard, Esq;	4	4	0
Hills, Mr. William	5	5	0
Hides and Mickleston, Messrs.	2	2	0
Harrison, Mr. John	1	1	0
Helmsley, Mr. Timothy, a Legacy	80	0	0
Hill, Mrs. Grace	5	5	0
Heylyn, Miss, her Legacy	250	0	0
Hart, Mrs. Jane	10	10	0
Hill, Mrs. by the Rev. Dr. Dodd	10	0	0
* Hill, Mrs. Alice, *per annum*	5	5	0
Hartwell, Mrs. Mary, by Mr. Esdaile	1	1	0
J.			
Jekyll, Rt. Hon. Lady Anne, *per an.* by Mr. Wray	3	3	0
++*** James, Michael, Esq;	21	0	0
Ditto, *second Benefaction*	6	6	0
** Johnson, Mr. Joel	25	0	0
** James, Mr. John, Surgeon			
** Jennens, Charles, Esq;	21	0	0
Ditto *second Benefaction*	21	0	0
Ditto *third Benefaction*	21	0	0
* Jenings, Edmund, Esq; *per ann.*	5	5	0
* Jones, Robert, Esq; *per ann.*	5	5	0
* Jones, Loftus, Esq; *per ann.*	5	5	0
* Jones, Wm, Esq; deceased, by Mr. Castleton,	5	5	0
Jackson, George, Esq;	10	0	0
Irwin, Mr. Francis, of St. James's Market, paid by some Gentlemen as a Satisfaction for a public Injury done to the said Mr. Irwin	5	5	0
Jackson, the Rev. Mr. Samuel, of Stisted in Essex	1	1	0
Isted, Mr.	1	1	0
Isted, Mrs. by George Wombwell, Esq;	10	10	0
Jelfe, Mr. William, by Mr. Wray	1	1	0
James, Mr	2	2	0

	£.	s.	d.
** Jeffreys, Mr. of the Strand	31	10	0
* Jacomb, William, Esq; *per annum*	5	5	0
Jodrel, Mrs.	10	10	0
Ditto, *per annum*	1	1	0

K.

** Keck, Anthony, Esq; by the Rev. Dr. Dodd	21	0	0
* Kane, Joseph, Esq; *per annum*	5	5	0
Knight, Thomas, Esq; *per ann.* by Mr. Castleton,	2	2	0
Kelly, George, M. D.	5	5	0
* Knipe, Mrs. *per annum*	5	5	0
King, Mrs. Martha, *per annum*	3	3	0
Knox, Mrs.	1	1	0

L.

Leeds, her Grace the Duchess of, deceased	26	5	0
Leigh, Right Hon, Lord, *per ann.* by Mr. Castleton	5	5	0
Landaff, Lord Bishop of, (Dr. Ewer) by Mr. Charles Wray	5	5	0
Long, Sir Robert, Bart. *per ann.* by Mr. Wray	3	3	0
Littleton, Sir Edward, Bart. *per annum*, by ditto	3	3	0
++** Lefevre, John, Esq;	25	0	0
* Lefevre, Leonard, Esq; *per ann.*	5	5	0
** Light, Mr. Thomas	22	0	0
** Long, Admiral	50	0	0
Ditto, *per annum*	5	5	0
** Lock, William, Esq;	21	0	0
** Leggatt, Mr. Vincent	21	0	0
Longuett, Benjamin, Esq; deceased	50	0	0
** Lacy, Timo. Esq; by Geo. Adey, Esq;	21	0	0
** Lascelles, Edwin, Esq;	30	0	0
** Liebenroed, John George, Esq;	21	0	0
* Lillingston, Luke, Esq; *per annum*	5	5	0
* Lawton, Mr. Thomas, of Wapping, *per ann.*	5	5	0
Lloyd, the Rev. Mr.	5	5	0
* Langley, Mr. Thomas, *per annum*	5	5	0
* Lawson, Francis, Esq; *per annum*	5	5	0
Lloyd, Thomas, Esq; *per ann.* by Mr. Wray	2	2	0
Levius, Peter Lewis, Esq; part of a Legacy of Daniel Foisard, Esq;	44	15	0
Landen, Rev. Mr. by Mr. Wray	1	1	0
Lubton, Mr. John, *per ann.*	1	1	0
Legard, John, Esq;	2	2	0
Langden, Robert, Esq;	1	1	0
Lodge, Mr.	1	1	0

Lowther,

	£.	s.	d.
Lowther, Mrs. Katherine, dec. by Mr. Wray	52	0	0
Lodge, Mrs. Alice, of Leeds	2	2	0
Livesey, Mrs. of Livesey, Lancashire, by George Wombwell, Esq; *per annum*	2	2	0
M.			
Masham, Right hon. Ld, *per annum*, by Mr. Wray	2	2	0
Montague, Right Hon. Lord Greville, *per ann.* by Mr. Castleton	5	5	0
Montague, Hon. Lady Barbara, *per annum*	2	2	0
** Maynard, the Rt. Hon. Lord, by Mr. Wray	24	3	0
** Man, Horatio, Esq;	50	0	0
** Mildmay, Sir William, Bart.	21	0	0
** Martins, Stone, and Blackwell, Messrs.	100	0	0
** Mercer, Mr. James	21	0	0
** Mather, the Rev. Roger, D. D.	21	0	0
** Manby, Mr. Thomas	21	0	0
** Moody, Mr. Samuel	21	0	0
**† Morhall, Richard, Esq;	31	10	0
Ditto, *second Benefaction*	6	6	0
** Morhall, Mrs.	21	0	0
** Michel, ——, Esq;	21	0	0
** Meadows, Hon. Miss	21	0	0
††**† Milloway, Philip, Esq;	21	0	0
** Mount, William, Esq;	21	0	0
** Mount, John, Esq;	21	0	0
** Mayor, Mr. Thomas	21	0	0
* Medley, George, Esq; *per annum*	5	5	0
* Mytton, James, Esq; *per ann.*	5	5	0
* Mackworth, Herbert, Esq; *per ann.* by Mr. Wray	5	5	0
* Minyer, John, Esq; *per annum*	5	5	0
* Maltby, Mr. Brough, *per ann.*	5	5	0
Mackrell, John, Esq;	20	0	0
Mackay Ross, Hon. Mr. *per annum*	3	3	0
Major, Thomas, Esq;	5	5	0
Mestrezet, Samuel, Esq;	5	5	0
Molineux, Charles, Esq; by Mr. Hanway	3	3	0
Manningham, Richard, M. D.	3	3	0
Melville, Governor	10	10	0
Moore, Mr. of Chiswel-street	5	5	0
Milles, Jeremiah, D. D. Dean of Exeter, *per annum*, by Mr. Wray	2	2	0
Moore, Mrs. Penelope, by Mr. Wray	4	4	0

	£.	s.	d.
* Macie, Mrs. of Bath, *per annum*	5	5	0
Middleton, Mrs. Mary	20	0	0
Middleton, Mrs. *per annum*	1	1	0
* Munday, Mrs. Letitia, of Bath, *per ann.*	5	5	0
Munday, Mrs. Mary	1	1	0
Middleton, Miss	2	2	0
N.			
++** Northumberland, Rt. Hon. Earl of	31	10	0
** Northumberland, Rt. Hon. Countess of	21	0	0
Ditto, *per annum*	5	5	0
North, Rt. Hon. Lord, by Mr. Wray	10	0	0
++**† Nettleton, Robert, Esq;	50	0	0
++** Nightingale, John, Esq;	50	0	0
++** Norman, James, Esq;	50	0	0
** Newman, Richard, Esq;	21	0	0
Ditto, *per annum*, by the Rev. Dr. Dodd	5	5	0
** Newnham, Nath. junior, Esq;	21	0	0
Nayler, Jeremiah, Esq; of Wakefield, by Mr. Scholey	10	10	0
North, Dudley, Esq; deceased, by Mr. Wray	50	0	0
++** Nash, Thomas, Esq;	21	0	0
** Nesbitt, Albert, Esq;	26	5	0
New, Mr. John, a Legacy by the Hands of Thomas Berwick, Esq;	100	0	0
Newton, Mr. Robert	10	10	0
* Nicklin, Mr. Edward, *per annum*	5	5	0
Nicholls, Mr. Henry	10	10	0
Norris, John, Esq;	5	5	0
Newbery, Mr. *per annum*	2	2	0
Natt, the Rev. Mr.	1	1	0
Nicholls, Mr. Samuel, by Mr. Edw. Hawkins	5	5	0
Nicholson, Mrs. of Leman-street	5	5	0
Nuysmith, Mr. Tho. *per annum*	2	2	0
O			
* Orwell, Rt. Hon. Lord, *per annum*	5	5	0
** Ongley, Rob. Henley, Esq; by J. Barker, Esq;	21	0	0
** Ord, William, Esq;	21	0	0
Osborne, Mr. Thomas, of Gray's-Inn	5	5	0
Oliver, Mr Saunders	5	5	0
* Oliver, Mrs. *per annum*	5	5	0

* Pigot,

	£.	s.	d.
P.			
* Pigot, Rt. Hon. Lord, by Mr. Castleton, *per ann.*	5	5	0
‡‡** Parker, Right Hon. Sir Thomas, Lord Chief Baron of the Exchequer, by Mr. Wray	21	0	0
Ditto, *second Benefaction*, by ditto	10	10	0
** Prime, Sir Samuel, Knt. by ditto	21	0	0
* Pomfret, Right Hon. Countess of, by Mr. Wray, *per annum*	5	5	0
** Page, John, Esq; for the first Year's Benefactions arising from the Sale of Dr. Ward's Medicines	150	0	0
Ditto, second Year's	176	10	0
Pain, Sir Gillies, Bart.	5	5	0
Phillips, Sir John, Bart. deceased	15	15	0
‡‡** Preston, Thomas, Esq;	50	0	0
‡‡** Peters, George, Esq;	21	0	0
Ditto, *second Benefaction*	6	6	0
** Portis, Mr. James	21	0	0
** Portis, Mr. George	21	0	0
** Plumer, Thomas, Esq;	21	0	0
** Pitts, Mr. Edmund, Surgeon			
** Pearce, Mr. John, Apothecary			
** Plumer, Francis, Esq;	25	10	0
** Percivall, Joseph, Esq;	25	0	0
Ditto, *per annum*	5	0	0
** Porter, John, Esq; of Cambridge	50	0	0
** Prentice, Thomas, Esq;	21	0	0
** Pocock, Mr. William	21	0	0
Ditto, *per annum*	5	5	0
*† Perrot, Hon. Geo. Esq; one of the Barons of his Majesty's Court of Exchequer, *per an.*	5	5	0
* Penant, Rich. Esq; by Mr. Castleton, *per ann.*	5	5	0
Phipps, Mr. Robert, a Clock			
Pinchbeck, Mr. Christopher	5	5	0
Price, Parry Richard, Esq;	5	5	0
Parker, —— Esq;	5	5	0
Peele, Mr. John	5	5	0
Pearce, Mr. Jeremiah	9	0	0
Power, Mr. Geo. by Mr. Wray	5	5	0
Pepys, Major, and Miss	5	5	0
Pringle, Dr. John	2	2	0
Porteus, Rev. Mr. by Edmund Jenings, Esq;	2	2	0

	£.	s.	d.
* Pigou, Fred, Esq; *per annum*	5	5	0
* Pillon, Michael Peter, Esq; *per ann.* by E. H.	5	5	0
Poppe, Mr. Christian	1	1	0
Parminter, Mr. deceased, Legacy	100	0	0
Poyntz, Hon. Mrs.	5	5	0
Pitt, Mrs. Lucy, deceased, by Mr. Wray	3	3	0
Prynn, Mrs. Martha, a Legacy by Thomas Whitefield, Esq; her Executor	30	0	0
Preston, Miss	2	2	0
Q.			
Quiverdon, Mrs. Petronella	10	0	0
R.			
*† Romney, Rt. Hon. Lord, L. L. D. F. R. S. *Vice-President, per annum*	5	5	0
** Rockingham, Rt. Hon. Marchioness, *per ann.*	5	5	0
** Ross, Hugh, Esq;	50	0	0
** Randal, Mr. Thomas	30	0	0
** Rosey, Samuel, Esq;	31	0	0
** Rooke, John, Esq;	50	0	0
** Reynolds, William, Esq; of Hackney	50	0	0
** Reynolds, Will. Esq;	21	0	0
**† Rucker, John Anthony, Esq;	25	0	0
Ditto, *second Benefaction.*	5	5	0
** Reinholt, Charles, Esq;	21	0	0
** Rickards, Samuel, Esq;	25	0	0
** Ryder, Nathaniel, Esq;	21	0	0
* Reynolds, Thomas, Esq;	10	10	0
Robinson, Sir Septimus, Knt. deceased	20	0	0
* Risoliere, Isaac, Esq; *per annum*	5	5	0
Richardson, Mr. Samuel, deceased	10	10	0
Robinson, Mr. Thomas, by Mr. Barnes	5	5	0
Raymond, Jemmett, Esq; by John Raymond, Esq;	10	10	0
Rooker, Mr. Richard, deceased	15	15	0
Ross, Mr. William	5	5	0
Rose, Mr. William, of Daventry	5	5	0
Redman, Captain John, deceased, by Mr. Barker	15	15	0
Ditto, a Legacy	5	5	0
Rossiter, Mr. T. *per annum*	1	11	6
Ridout, Mr. J. Legacy	10	10	0
** Robinson, Miss, by the Rev. Dr. Dodd	21	0	0
Raymond, Mrs. by Mrs. Butler	10	10	0

Rashdell,

	£.	s.	d.
* Rashdell, Mrs. *per annum*	5	5	0
S.			
** Somerset, Duchess Dowager of	26	5	0
** Scarbrough, Rt. Hon. Earl of, by Mr. Wray, *per annum*	5	5	0
** Shelborne, Rt. Hon. Earl of, *per annum*	21	0	0
* Strafford, Rt. Hon. Earl of, by Mr. Wray, *per annum*	5	5	0
‡‡** Spencer, Rt. Hon. Earl, *per ann.*	21	0	0
* Spencer, Right Hon. Lady Viscountess	5	5	0
‡‡** Scarsdale, Right Hon. Lord	50	0	0
Scarsdale, Right Hon. Lady, by Mr. Wray	10	10	0
**† Saville, Sir George, Bart. *Vice-President*	50	0	0
* St. Quintin, Sir William, Bart. *per annum*	5	5	0
Stanhope, Hon. Charles, Esq;	20	0	0
Spencer, Thomas, Esq; deceased	50	0	0
‡‡** Salvador, Joseph, Esq;	50	0	0
‡‡** Shiffner, Henry, Esq;	50	0	0
** Shiffner, John, Esq;	50	0	0
** Smith, E. Esq;	50	0	0
‡‡** Smith, John, Esq;	50	0	0
** Scawen, William, Esq;	50	0	0
** Spicker, John, Esq;	50	0	0
** Small, John, Esq;	30	0	0
** Staples, Mr. John	21	0	0
Stow, Mr. John, deceased	21	0	0
Ditto, *second Benefaction*	10	10	0
Ditto, Legacy	50	0	0
** Steers, Henry, Esq;	21	0	0
** Steers, John, Esq;	21	0	0
** Salmon, Robert, Esq;	21	0	0
** Scott, Thomas, Esq;	21	0	0
** Smith, Mr. Benjamin	21	0	0
** Smith, Mr. Samuel	21	0	0
** Steward, Mr. Robert	21	0	0
Stork, Mr. by John Barker, Esq;	5	5	0
** Sylva, Manoel Francis, Esq;	21	0	0
* Stone, Andrew, Esq; *per annum*	5	5	0
* Siebel, John Rogers, Esq; *per an.* by Mr. Barnes	5	5	0
* Shepley, James, Esq; *per annum*	5	5	0
** South, Joseph, Esq; by Geo. Bristow, Esq;	21	0	0
** Stead, William, Esq;	26	5	0
Skipwith, Tho. Esq; by Mr. Castleton, *per ann.*	3	3	0

	£.	s.	d.
** Stow, William, Esq;	21	0	0
* Scrafton, Luke, Esq; *per annum*	5	5	0
**† Skinner, Joseph, Esq;	21	0	0
* Skipwith, John, Esq; *per annum*	3	3	0
Schutz, Hon. Colonel	2	2	0
Sheafe, Alexander, Esq; deceased	10	0	0
Sanson, Mr. *per annum*	1	1	0
Southwell, Ed. Esq; by Mr. Wray	2	2	0
Speculative Society, Lombard-street	5	5	0
Sturt, Humphrey, Esq; by Mr. Wray	5	5	0
Scott, Mr. P. of Hull	10	10	0
Shuldham, Captain Molineux	2	2	0
Stisted, Thomas, Esq; of Ipswich, by George Wombwell, Esq;	2	2	0
Savage, William, Esq;	3	3	0
Shadwell, Thomas, Esq; *per annum*	2	2	0
Stukeley, A. S. Esq; *per annum*, by Mr. Wray	1	1	0
Stukeley, Rollard, Esq; *per annum*	1	1	0
Stonehouse, Mr. Thomas	5	5	0
Sherridan, Thomas, Esq; *per annum*	2	2	0
Scholey, Mr. William	3	3	0
Scalding, Mr. James	3	3	0
Shakespear, John, Esq;	10	10	0
Spooner, Mr. a Legacy	100	0	0
Say, Mr. Charles	2	2	0
Stevenson, Mr.	1	1	0
** Sullivan, Laurence, Esqr's. Lady	21	0	0
** Spencer, Richard, Esqr's Lady	21	0	0
** Stanwix, Miss, by J. Barker, Esq;	21	0	0
Smith, Mrs. Elizabeth	5	5	0
Savage, Mrs.	1	1	0
Scot, Mrs. by Mr. Cogan	2	2	0
Shirley, Hon. Mrs. *per annum*	4	4	0
Shirley, Miss	1	1	0
Stanley, Miss, by Mrs. Lally	3	3	0
Sneed, Mrs. of Colchester	5	5	0
Scot, Miss	5	5	0
T.			
Thomond, Rt. Hon. Earl of	5	5	0
Tankerville, Rt. Hon. Countess of	2	2	0
** Thorold, Sir John, Bart. by the Rev. Mr. Broughton	21	0	0

** Trecothick,

	£.	s.	d.
** Trecothick, Barlow, Esq; Alderman	50	0	0
** Tozer, John, Messrs. and Co.	31	10	0
††** Thornton, John, Esq;	50	0	0
** Thornton, Mrs.	21	0	0
** Thornton, Master	21	0	0
** Thornton, Miss	21	0	0
** Thompson, Stephen, Esq;	50	0	0
††** Thompson, Andrew, Esq;	50	0	0
** Thompson, Harry, Esq;	21	0	0
** Thompson, Richard, Esq; of Oporto	21	0	0
Thomson, Henry, Esq;	5	5	0
** Taylor, John, Esq;	50	0	0
** Townson, John, Esq;	21	0	0
** Taylor, James, Esq; of Hackney	50	0	0
** Toulmin, Oliver, Esq;	21	0	0
Trotman, John, Esq; deceased	21	0	0
* Turner, William, of Kirkleatham in Yorkshire, Esq; *per annum*, by George Wombwell, Esq;	5	5	0
Treves, Joseph, Esq; deceased	5	5	0
Tew Rev. Dr. Edmund	20	0	0
* Tompson, Mr. Henry, *per annum*	5	5	0
Taylor, Robert, M. D.	10	10	0
Thirkle, Michael, Esq; of Ipswich, by Mr. Trotman	5	5	0
Townsend, Chauncey, Esq;	5	5	0
Turner, Mr. Wm. of Richmond, by Mr. C. Wray	5	5	0
Taylor, George, Esq;	10	10	0
** Trefusis, Robert Cotton, Esq; by Mr. Wray,	21	0	0
Taylor, James, Esq; of Cambridge, *per annum*	2	2	0
Tatham, Ralph, Mr. *per annum*	1	1	0
Trelawney, Mr. *per annum*	4	4	0
Taggart, Captain Peter	1	1	0
Toe, Mr. George, *per annum*	3	3	0
Travel, William, Esq;	3	3	0
Trot, Mrs. of Sunbury, by Vinc. Leggatt, Esq;	20	0	0
Thompson, Mrs. Mary, of York, *per annum*	2	2	0
Taylor, Mrs. *per annum*	1	1	0
** Turnpenny, Mrs. Jemima	50	0	0

	£.	s.	d.
Thompson, Miss	1	1	0
U			
* Upton, Clothworthy, Esq; *per annum*	5	5	0
Unwin, Mr. James, by Mr. Wray	2	2	0
UNKNOWN.			
** From a Governor	50	0	0
T. B.	5	0	0
H. W. and J. J.	2	2	0
E. W.	5	5	0
M. P. by Mr. Leake of Bath	5	5	0
T. B.	5	5	0
G. W.	2	2	0
* J. M. by R. Dingley, Esq; *per annum*	5	5	0
J. C. by ditto	3	3	0
** A Person unknown, by Mr. Hanway	50	0	0
Several Gentlemen at Will's Coffee-house, Lincoln's-Inn	16	16	0
B. F.	2	2	0
A Lady	5	5	0
A Person, by Messrs. Walker and Dawson	10	10	0
A Lady, by Mr. Hanway	5	5	0
Ditto	5	5	0
A Lady, by Mr. Joseph Wakeford of Andover	10	10	0
A Lady, by Mr. James	1	1	0
A Friend, by George Wombwell, Esq;	10	10	0
A Lady unknown, by James Whitchurch, Esq;	10	10	0
A Person unknown, by Samuel Salt, Esq;	5	5	0
A Lady unknown	10	10	0
A Lady unknown, a Lottery Ticket, N° 34987, in the Lottery 1758, a Prize of	500	0	0
J. V.	21	0	0
T. H. the Reverend	21	0	0
A Lady unknown, by Mr. J. Redmain	5	5	0
A. B. C.	5	5	0
F. M. Esq; by Mr. Forster	2	2	0
Miss M. by Ditto	2	2	0
A Gentleman, by the Rev. Mr. Brewster	5	5	0
A Person unknown, by Mr. Dawson	3	3	0
A Person unknown, by R. D.	21	0	0
A Lady unknown	3	3	0
A Person unknown	1	1	0
W. E.	5	5	0
J. E. by Charles Dingley, Esq;	5	5	0
J. S.	10	0	0

A Country

	£.	s.	d.
A Country Gentlewoman	1	1	0
T. B.	5	5	0
A Person, by Mr. Dawson	5	5	0
T. B. by Ld. Viscount Folkstone	5	5	0
A Person unknown	5	5	0
A Lady unknown, by Mr. Meggot	1	1	0
A Person ditto, by the Rev. Mr. Brewster	5	5	0
H. V. S. by R. Dingley, Esq;	5	5	0
A Person unknown, by Mr. Byde	4	4	0
T. S. *per annum*	1	1	0
Mrs. D. F. by Mr. Forster	5	5	0
T. F. by ditto	1	1	0
A Person unknown, by Mr. Dawson of Cornhill	5	5	0
A Person unknown, by Mr. Carthew	5	5	0
A Lady, by Mr. Charles Wray	1	1	0
A Person unknown, by Mr. John Williams	2	2	0
A Person unknown, by Mr. Johnson	21	0	0
A Lady unknown, by the Rev. Mr. Broughton	5	5	0
E. M.	2	2	0
A Gentleman, by Mr. Hanway	2	2	0
A School-boy (saved out of his Pocket-Allowance) by Mr. Charles Wray	1	1	0
C. M. Esq; by ditto	1	1	0
A Gentleman unknown	1	1	0
R. M. Esq;	5	5	0
A Gentleman, by Mr. Reynolds	1	1	0
W. H. and J. D. by Mr. C. Wray	1	11	6
A Gentleman unknown, by ditto	2	2	0
A Lady of Colchester, by R. D.	1	1	0
Unknown, by John Dorrien, Esq;	1	1	0
Ditto, by the Rev. Mr. Reeves	1	1	0
Ditto, by Mr. Pitts	2	2	0
C. M. Esq;	1	1	0
P. X. by Tho. Preston, Esq;	5	5	0
A Lady unknown, by Edmund Boehm, Esq;	4	4	0
D. P.	1	1	0
R. J. by Mr. Wray	3	3	0
A Lady unknown	1	1	0
E. S. by Mr. Wray	1	1	0
A Person unknown, by ditto	5	5	0
A Person unknown, by Mr. Pocock	20	0	0
A Penalty by a Baker for using Allum, by Mr. Mercer	5	0	0

A Lady

	£.	s.	d.
A Lady, by Mr. Phepoe	1	1	0
Ballances of a Collection made at the Griffin, in York Buildings, by several Tradesmen, for the suppression of Prostitutes in the Parish of St. Martin's in the Fields	21	0	0
A. B. by Mr. Masterman	5	5	0
N. G. by Dr. Thomas Dawson	2	2	0
B. W. Esq; by Mr. Wray	5	5	0
A Lady, by Dr. Salter	2	2	0
A Gentleman, by Mr. S. W.	21	0	0
A Friend of the Rev. Dr. Dodd's, *per ann.*	1	1	0
A Gentleman, by Mr. Hanway	1	1	0
A Gentleman	1	1	0
J. S. C.	5	5	0
A Person unknown	1	1	0
A Lady at York, by the Treasurer	2	2	0
A Person unknown, by Major General Hudson	2	2	0
Some Ladies at Bath, by Geo. Wombwell, Esq;	9	9	0
A Picture for the Altar in the Chapel, by the Rev. John Nichols, D. D.			
A Lady, by R. D. second Subscription	1	1	0
J. S. C.	5	5	0
Miss B. L. by Mr. Wray, *per annum*	3	3	0
Lady unknown	1	1	0
From an unknown future Benefactor, signed J. B. to the Treasurer	30	0	0
A Lady unknown, by Mr. Fuller	1	1	0
C. C. by George Wombwell, Esq;	5	0	0
J. D.	20	0	0
B. S.	5	5	0
J. B.	5	5	0
Mrs. Ignota	50	0	0
A Person unknown, by Mr. Hanway	50	0	0
E. S. by Mr. Wray	1	1	0
A Person unknown, by Mr. Jones	1	1	0
A Person unknown, by J. Dorrien, Esq;	1	1	0
A Person unknown, by Mr. Forster	5	5	0
A Person unknown, by P. Milloway, Esq;	10	0	0
Benevolus Edinensis	4	4	0
A Gentleman, by Mr. Hanway	1	1	0
M. H.	2	2	0
E. P.	1	1	0

A Person

	£.	s.	d.
A Person unknown, by Mr. Chamberlain	16	16	0
A Person unknown, by Mr. Wray	5	5	0
A Person unknown	5	5	0
A Person unknown, by Geo. Wombwell, Esq;	2	2	0
A Person ditto, by the Rt. Hon. Lady Mary Coke	5	5	0
A Person in great Misery	10	0	0
A Person unknown, by R.	10	0	0
S. P.	5	5	0
M. B. Mrs. *per annum*	2	2	0
A. P. Mrs. *per annum*	2	2	0
A Lady, by Mr. Broughton	3	3	0
C. D.	2	2	0
Theodora, by R. D,	10	0	0
T. by Messrs. Drummond	5	5	0
B. S. by ditto	5	5	0
E. M. by ditto, *per annum*	2	2	0
M. A.	10	0	0
A Lady, by Mr. Wray	1	1	0
Mrs. M. C. by Mr. Wray	5	5	0
A Gentleman unknown	1	1	0
A Person unknown, by the Rev. Dr. Stephen Hales	10	10	0
W. S. by Mrs. Bertrand	5	5	0
The Rev. Mr. B. of Lynn, by Thomas Farrer, Esq;	1	1	0
Second Benefaction, from a Person unknown, by Robert Dingley, Esq;	20	0	0
C. K.	1	1	0
A Gentleman, by Mrs. Butler	1	1	0
A Lady, by the Hands of Mr. John Skelton	1	1	0
L. P.	1	1	0
A Gentleman, by the Bishop of Cork	1	1	0
A Lady, by Mr. Wray	1	1	0
M. E. W. by Robert Quarme, Esq;	5	5	0
Lady unknown, by the Rev. Will. Bedford	21	0	0
W. A. and B. B.	4	4	0
Person unknown, by Mr. Wm. Dawson	5	5	0
Person unknown, by Mrs. Butler	5	5	0
Ditto, by Mr. Jones	1	1	0
W. W.	2	2	0
A Person unknown	1	1	0
By the Rev. Mr. Broughton	4	4	0
M. K. Esq; *per annum*	2	2	0

A Lady

	£.	s.	d.
A Lady unknown, by Mr. Broughton	1	1	0
P. M. by Mr. Wray	2	2	0
A Clergyman, by Mr. Wickenden	2	2	0
A Gentleman unknown, by Mr. Wray	1	1	0
A Person unknown	1	1	0
A Person unknown, by Mr. Hanway	5	5	0
A Lady, by Mr. James	2	2	0
A Person unknown, by Geo. Arbuthnot, Esq;	20	0	0
W. P. by Mr. Wray	2	2	0
Four Gentlemen unknown, by T. Farrer, Esq;	4	4	0
A Lady, by S. R.	5	5	0
R. D.	1	1	0
J. A. by R. D.	2	2	0
J. B. by Charles Wray	2	2	0
Ditto	0	10	6
The Produce of Lottery Tickets, the Gift of Two Clergymen in the Country, by John Townsen, Esq;	8	13	0
A Lady, by Mr. James	2	2	0
A Person unknown	1	1	0
W. S. *per annum*	5	5	0
A. P. *per annum*	2	2	0
W. W. by J. Hanway, Esq;	5	5	0
A Person unknown, by Jos. Wakefield	10	10	0
S. A.	0	10	6
Ditto	0	10	6
G. B. Rev.	1	1	0
A Lady at York, by George Bryan, Esq;	20	0	0
G. A.	0	10	6
B. M by C. Wray	20	0	0
P. H.	1	1	0
A Lottery Ticket, N° 9082, from a Person unknown, Blank			
R. W.	1	1	0
P. J. Miss *per ann.* by George Wombwell, Esq;	1	1	0
F. J. Miss, by G. Wombwell, Esq;	1	1	0
M. W. Esq; by ditto	4	4	0
J. S. by Mr. Charles Wray	20	0	0
Person unknown, by Mr. Charles Wray,	1	1	0
Collected at Church 26th April 1759	67	1	7
Ditto at Dinner——ditto	100	11	0
Collected at Church 24th April 1760	42	15	9
Ditto at Dinner——ditto	96	14	6

Collected

	£.	s.	d.
Collected at Church 12th March 1761	69	12	0
Ditto at Dinner——ditto	152	4	9
Collected at Church, 18th March 1762	229	6	3
Ditto at Dinner——ditto	98	9	6
Collected at Church, 22d March 1763	184	3	7
Ditto at Dinner	152	2	6
Collected at Church, April 1764	67	8	11
At Dinner——ditto	102	11	6
Collected at Church, 2d May, 1765	83	19	5
Ditto, at Dinner	107	14	3
Lady unknown, by Mr. Skelton	1	1	0
F. W. for a Lady in the Country	2	2	0
G. and M. *per ann.* by Mr. Spenlove	2	2	0
Lady at Wakefield, by J. Dixon, Esq;	2	2	0
S. C. *per annnm*	3	3	0
B. S.	5	5	0
America	1	1	0
A. E. by Mr. Winterbottom, *per ann.*	4	4	0
E. G. Mrs. by Mr. Wray	1	1	0
Gent. unknown, by Ed. Forster	5	5	0
H. F. *per ann.* by Mr. Wray	1	1	0
J. S. by Mr. Wray, second Benefaction	20	0	0
A Gentleman, by the Rev. Dr. Dodd	5	5	0
A Friend, by Philip Milloway, Esq;	5	5	0
A Lady by Mr. Richard Hughes	20	0	0
A. F.	50	0	0
N. P. by John Smith, Esq;	10	10	0
H. B. by the hands of Mr. Anderson	5	5	0
A Lady, by Mr. Wray	5	5	0
Unknown, by Edw. Forster	5	5	0
A Lady, by Miss Taylor	20	0	0
A Person, by Jonas Hanway, Esq;	5	5	0
Sundry, by Mr. Scholey	10	10	0
A Gentleman on his Marriage, by the Rev. Dr. Dodd	10	10	0
A Lady unknown	2	2	0
A Lady, by George Jackson, Esq;	2	2	0
Some Friends of Mr. Scholey's	10	10	0
Two Ladies by P. M.	2	2	0
A Lady, by Nath. Castleton, Esq;	2	2	0
Three Ladies, by Mr. Scholey	6	6	0
A Friend, by ditto	20	0	0
A Lady of Gloucestershire	1	1	0

A Friend

	£.	s.	d.
A Friend of Dr. Dodd's	1	1	0
A Gentleman	2	2	0
A Lady unknown, by Miss Taylor	20	0	0
A Person unknown, by Mr. Hanway	5	5	0
Sundry Persons, by Mr. Scholey	10	10	0
A Gentleman unknown by Mr. Cock	1	1	0
A Person unknown by Stephen P. Godin, Esq;	20	0	0
Ditto—— by Dr. Kershaw	2	2	0
Mrs. ——	5	5	0
A. B.	1	1	0
Unknown, by Mr. Charles Scrase	2	2	0
A Lady unknown, *second Benefaction*, by Mr. Hughes	10	0	0
Some Gentlemen, Friends of Mr. Scholey	39	6	8
M. P.	20	0	0
R. M. by J. Preston, Esq;	5	5	0
V.			
** Vansittart, Henry, Esq; by E. Boehm, Esq;	100	0	0
Ditto, *second Benefaction*	5	5	0
Van Rixtell, Esq; by Robert Nettleton, Esq;	5	5	0
Vick, Mrs. of Clifton	10	10	0
Ditto, by the Rev. Dr. Dodd, *per annum*	4	4	0
Vaughan, Mr. Samuel	2	2	0
Ventris, the Rev. Mr. *per annum*	1	7	0
W.			
** Wynn, Sir John, Bart. by Mr. Wray, by four Benefactions	21	0	0
Walpole, the Hon. Horatio, Esq;	5	5	0
** Wentworth, Thomas, Esq; by Major General Hudson	50	0	0
** Warner, Richard, Esq;	21	0	0
Ward, Mr. Thomas, a Legacy	20	0	0
** Wroughton, Thomas, Esq; his Majesty's Consul at the Court of Warsaw	21	0	0
†† Wombwell, George, Esq; deceased	50	0	0
** Wombwell, Geo. Esq; by Mr. John Barnes	21	0	0
††** Weyland, John, Esq;	21	0	0
††** Waldo, Timothy, Esq;	21	0	0
Ditto, second Benefaction	6	6	0
Miss Waldo	20	0	0
††** Wickenden, Mr. John	21	0	0
** Wale, Thomas, Esq;	21	0	0

††** Wray,

	£.	s.	d.
††** Wray, Mr. Charles,	21	0	0
Ditto, *second benefaction*,	5	5	0
††** Wilkinson, Mr. Jacob	25	0	0
††** Whitchurch, James, Esq;	50	0	0
* Watson, Mr. William, by Mr. James, *per an.*	5	0	0
** Wood, Francis, Esq;	21	0	0
** Winterbottom, Mr. Abr. Secretary			
Waple, John, Esq; deceased	10	0	0
** Wowen, John, Esq;	21	0	0
** Wright, Thomas, Esq;	21	0	0
* Whiston, Mr. John, *per annum*	5	5	0
* Wells, Mr. Joseph, *per annum*	5	0	0
* Willis, —— Esq; *per ann.* by Mr. Pitts	5	5	0
White, William, Esq;	5	5	0
Welch, Saunders, Esq;	10	10	0
Walker, Mr. William	5	5	0
Whishaw, Mr. Francis, by Mr. Wray	5	5	0
* Watson, Mr. William, *per annum*	5	5	0
Wilson, Christopher, Esq;	10	10	0
Ward, Joshua, Esq; Executors of	21	0	0
Winsley, George, Esq; by Mr. Winterbottom	2	2	0
Waterhouse, the Rev. Mr. of Cork in Ireland	2	2	0
Ditto, his Legacy	103	0	0
Ditto, first Year's Interest on his Legacy	3	0	0
Webster, Mr. George	2	2	0
Watkins, Rev. Mr.	1	1	0
Welby, Wm. Earle, Esq; by Edm. Jennings, Esq;	2	2	0
Williamsby, Christopher, Esq;	3	3	0
Wentworth, Mr.	5	5	0
* Wentworth, Lady of General, *per annum*	5	5	0
Watson, Mrs.	2	2	0
Watson, Miss	1	1	0
Woolfe, Mrs. a Legacy	200	0	0
Webster, Mrs. of Northampton, a Legacy	100	0	0
** Wheeler, Mrs. Anne	20	0	0
Ditto, *per annum*	5	5	0

Y.

** Yeates, Hon. Sir Joseph, one of the Judges of his Majesty's Court of King's Bench, *per ann.*	5	5	0
** Yorke, the Hon. Charles, his Majesty's Attorney-General.	21	0	0
Young, Mr. John, deceased	21	0	0

MAGDALEN-HOUSE, March 12, 1766.

General Account of the *Receipts* and *Disbursements*.

	£.	s.	d.	£.	s.	d.
Total Receipts from the Commencement of the Charity to *December* 31, 1765,	27157	19	11			
Disbursements from Ditto to Ditto	25065	4	4			
Balance resting				2092	15	7

Receipts from the 31st December 1764, *to the 31st of* December, 1765.

	£.	s.	d.	£.	s.	d.
Balance of last Year's Account (being Part of 2200*l.* Bank Annuities)	2154	6	1			
General Receipts for Benefactions,	1644	14	4			
Ditto Annual	469	4	0			
Interest of 2200*l.* Bank Annuities, 3 *per Cent.*	67	10	0			
Work done by the Women, as making fine and Slop Shirts, various Sorts of Millinery and Houshold Linnen, for which Money has been received,	185	8	4			
Collections at Chapel,	744	15	8			
				5265	18	5

Disbursements from Ditto to Ditto.

	£.	s.	d.	£.	s.	d.
Repairs and Building	198	13	6			
Cloathing and Houshold Linen for Women taken in during this Time, and new for those in the House	448	9	2			
Furniture, &c.	26	12	0			
Housekeeping for Provisions and other Houshold Expences for 286 Women, so many having been in the House during that Time, and upon a Computation never less than 100 at a Time,	1591	6	7			
Apothecaries Bills for Medicines, charged at the Lowest Prices	60	0	0			
Stationary, Printing, Advertising, and other Incidentals,	73	11	3			
Rent of the House, and Sallaries of Chaplain, Matron, Assistant-Matron, Steward, Porter, Messenger, and Nurse	519	3	9			
Paid for providing in a decent Manner, Cloathing, and other Necessaries for the Women who have been sent out to service, reconciled to their Friends, or otherwise happily disposed of in the World,	176	18	6			
Expences attending a Subscription of the Inhabitants of *Goodman's-Fields*, to suppress the Disorderly Houses in that Neighbourhood	78	9	0			
				3173	2	10